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THE

TRAINING OF CHILDREN;

OR,

HOW TO HAVE THEM HEALTHY, HANDSOME AND HAPPY,

BY

JAMES C. JACKSON, M. D.,

Physician-in-Chief of "Our Home on the Hillside,"

DANSVILLE, LIVINGSTON CO., N. Y.

To train a child rightly,
Is to do him large service:
To educate him properly,
Is to benefit mankind.

AUSTIN, JACKSON & CO., PUBLISHERS,
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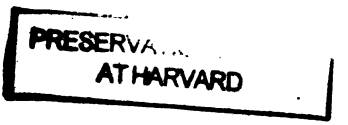

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JAMES LENNOX, ELECTROTYPER AND STEREOTYPER.

Dr. James H. Jackson & Mrs. Katy T. Jackson,

My Dear Children:

I DEDICATE
THIS BOOK TO YOU,
IN THE HOPE AND CON-
FIDENT EXPECTATION, THAT
YOU WILL SO TRAIN AND EDUCATE THE
BOY WHO DAILY GAMBOLS AT YOUR SIDE, AS A
HEALTHY LAMB DOES ON A WARM AND MOSSY KNOLL
OF A BRIGHT AND BEAUTIFUL MORNING IN MAY, THAT WHEN
HE ARRIVES AT MANHOOD HE WILL BECOME A MORE EFFECTIVE
AND EMINENT ADVOCATE OF THE LAWS OF LIFE AND HEALTH
THAN I HAVE BEEN. WISHING YOU, MY BELOVED
ONES, LARGE MEASURES OF HAPPINESS FOR
MANY, MANY YEARS, IN THIS LIFE,
AND AN ABUNDANT ENTRANCE
TO THE JOYS OF THE
LIFE TO COME,

I remain truly, your father,

JAMES C. JACKSON.

"BRIGHTSIDE,"
At Our Home, Dansville, N. Y.

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TRAINING OF CHILDREN.

LECTURE NO. I.

WHAT IS MEANT BY IT.

King Solomon, it is said, was a very wise man. One of his wise sayings which has come down to us is, "Train up a child in the way he should go, and when he is old, he will not depart from it." Clearly, in the mind of this distinguished man, the matter of training children had great weight. It would be better for the children of the present day did their parents consider the matter of right training of great import. Training a child is something different from that of educating him. To educate one, is to draw out one's forces. To train him, is to make these forces of practical avail. It is not enough to have strength, knowing intellectually how to use it; it is only sufficient and of great purport to have strength when one can put it to substantial and effective use. A colt running in a clover pasture may have in him the abstract power of a trotting horse, but it is of no avail until some skillful, expert horseman has bridled, bitted, harnessed, driven and trained the animal's reserved forces to practical expression. How awkward an untrained horse is when for the first time he is subjected to harness. A "four-rod road," clear of all obstructions, is hardly wide enough for him to travel in. But after being taught lesson

upon lesson, he comes at length not only to know what is wanted of him, but how to put his powers to the best use, and so accomplishes wonders in the way of speed.

Children need training just as much as colts. Like them, they are animals, though something more—having physical organizations, and souls inside of them. But these latter, however grand in themselves, are dependent for their mode, method and power of expression upon the physical organizations in which they dwell, and with which they are so intimately connected. To bring the soul out, the body must be trained. Herein is the relation of parents to children in this country most lamentably defective. I do not overlook the fact that much of the success in training depends upon the quality of the physical organization.

Where one has a very fine physique and another a very poor one, intellectual and moral endowments being equal, the former, under the same advantages for development and culture, has greatly the advantage over the latter, in all that goes to make up success in life and permanent embodiment of beautiful character. A healthy, strong and well-built boy, has natural advantages over an unhealthy, delicately built, or deformed boy. Perfection of physical form is therefore the first thing to be considered, as it is a very important thing to be desired in one's child or children. Let us look a little at this point.

God's ideal man must have been very beautiful. His first creation must have been in the line and to the extreme of physical perfection. It is not consonant with my ideas of Deity to suppose that in making man and constituting him from the point of his physical organization what theologians are pleased to call our "Federal head," He established in him such powers, qualities, faculties and forces, as when developed in him by training and culture and transmitted by propagation to others, would from the outset forever make

him *necessarily* the medium for carrying down organic defects in structure, imperfect combinations of mental and moral qualities, and false relations of vital organization; thus in the very act of the creation of a new being, instituting and establishing principles of disease and processes of decay. I hold, whoever may disagree with me, that as God is life, whatever He makes He intends to live. That death, as it appears in any and in every shape, is the natural and legitimate offshoot of deviation from God's plan of life. That if there had been no variations by man from the Divine plan of living instituted for him, there would have been, as connected with him, no disease, decay, nor death. I hold still further, that to the degree that man can re-institute and re-establish right relations between God and himself, under the laws of life and health as ordained by his Creator, does he, must he, necessarily keep off disease, decay and death. Whether it will ever be possible for mankind so to re-arrange their relations to existence here on the earth that they shall be able to become permanent, undying occupants or not, I do not care here to discuss. It would not be germain to the topic which I am now considering, beyond this point of view, namely, that such are the false, factitious and ruinous ways of living everywhere prevailing and common amongst men, that human beings die sooner than is at all necessary.

In the direction of instituting disease so that it destroys life, people need to be made to know that great fault with them is justly to be found in their manner and plan of propagation. Children are begotten in the crudest, rudest, coarsest, most irrational, most unscientific, and unjustifiable ways. Human beings, in this direction, are far below the level of animals. If proof is wanted of the truth of this statement, it can be found in the fact that with the progress of civilization nearly all the breeds of domestic animals have improved. Care and attention to the laws of progress of

these by human beings who have their handling and management, have greatly added to their utility and beauty. I scarcely know a species of animals domesticated, which has not been greatly improved within the last fifty years. The horse, ox, cow, sheep, swine, turkey, duck, goose, hen, dog, rabbit and cat, all have been developed in form and in quality so as to be much more valuable for use, and beautiful in structure, than they were when I was a little boy. This is not all. By attention to the laws of propagation, man has improved nearly every fruit, vegetable and flower which he uses for his own sustenance, or for that of animals which are dependent upon him, or for the gratification of his love of the beautiful. The apple, peach, pear, cherry, strawberry, raspberry, gooseberry, tomato, bean, pea, carrot, turnip, beet, cabbage, onion, all the salads, the rose, pink, pansy, pæony, geranium, and hundreds of other flowers, and the very trees in the woods, have been modified, and in some instances decidedly improved, through the wisdom and thoughtful care given by man to their germination, growth, development and perpetuity.

While there is no gainsaying this, I think there is room for question—for substantial and truthful question—whether within this period of time human beings have made much if any progress in the direction of *bodily* improvement. That great advancement has been made in the direction of development and culture of the mental faculties of mankind, I will not deny. Obviously this is a fact, and I cheerfully admit it; but I am not prepared to say without doubt, that it has not been obtained at a loss of the bodily capacities of man to live long on the earth healthfully.

Vital statistics do not speak very encouragingly in this direction. In America, at least, they do not show that with the increase of knowledge and educational development, the bodily powers of our people have kept pace. No single fact

awakened greater astonishment amongst us all than was created by finding out during our late war how large a proportion of our young men were unfitted for the taskwork and the toil legitimate to the soldier. The scale of fitness arranged by the Government was exceedingly low and liberal at the outset, and yet under the various calls made by it for soldiers, so large a proportion of our young men showed disqualifications, that a rearrangement of the scale had to be made, and the Government was compelled to accept persons whom it at first rejected.

Physical health is not a constitutional endowment in American children. They are born sickly. This is owing not so much (though it may be considered to be in a considerable measure) to natural want of assimilation in their parents to each other, as it is to the ill health which one or both are in at the time their children are begotten and born and reared. From very widely extended observation, and as careful a gathering of facts as I have been able to make, I am of the opinion that the blame, in this regard, may be imposed equally upon fathers and mothers. The physical unfitness of the men in this country to become fathers, is extreme. I am not in doubt as to the truthfulness of this averment. Nothing but the word *extreme* will convey the idea which I hold. I am sure I am right when I say that in this country not one man in fifty who begets children, can be found, *whose blood is not diseased.* As the organizing substance whereby he is enabled to beget a child is secreted from the blood, what can be expected otherwise than that this should have in it the germ of constitutional unhealthiness, if his blood is diseased. So when through his propagative activity in connection with that of his wife, the child's existence is begun, what ought to be looked for other than that such child should be born in their own likeness? The elements of his physical organization have helped to make up the child's physical or-

ganization; and as his blood was the organ in and through which all his elementary physical forces were represented in the begetting of offspring, so must these forces naturally be expected to be found *in* his offspring. Look a little at it and see.

Suppose a man has liver complaint, congestion of the lungs, dyspepsia, chronic constipation of the bowels, diseased kidneys, weak eyes, nasal catarrh, congestion of the brain, rheumatism, or any other derangement, active and effective in determining his physical condition, making it morbid at the time he begets his child; almost as certain as light is to shine on the earth when the sun is in the heavens unclouded, is it that he will transmit, by the generative act, if not his diseases, a constitutional liability or predisposition to them, to become active whenever his child's circumstances in life shall in any degree provoke thereto. We are, in this country, constantly transmitting predispositions to disease. And what is more deplorable than anything else is, that fathers and mothers of children transfer bodily derangements which are simply functional in them, and make them thereby constitutional derangements in their children. Thus, many fathers and mothers who at the time of begetting and conceiving children are suffering from derangements which are readily curable, transmit to their children constitutional tendencies to such derangements, which can never be cured except by the most tedious and painstaking processes of constitutional training.

The causes which are at work with our people, poisoning their bodies, thus making them sick, and so rendering it impossible for them while sick, to beget and conceive children who can be otherwise than constitutionally infirm and defective, are very numerous. See at a glance what these are: improper food; unhealthy beverages; habitual use of tobacco; free use of condiments; defective

clothing, causing disturbed circulation; too close application to business; want of recreation; great social taxation; mental excitement, inducing irritation, fretfulness, discontent, dissatisfaction and unhappiness; great exposure to extremes of temperature; want of sleep; all constituting a round of dissipation which prevents the body from taking on or habitually maintaining anything like normal conditions. These are ever at work in all our circles of society, pushing men and women far away from a simple, true and natural way of living, and forcing them to take on factitious and false ways of living, making them physically diseased and spiritually depraved, only to carry these conditions of their own lives over to their children, starting them out in *their* lives farther away, if possible, from nature and from God than their parents were when they begun life. It is a very poor incitement that a father or mother has to labor for a child when the little one commences its existence with only a minimum endowment of all the good qualities of its parents, bodily and mental, and a maximum bestowment of all their bad qualities. Yet this is the way in which parents in this country arrange their duties, responsibilities and obligations in the department of the propagation of offspring.

There is a better way than this. It is to become acquainted with the laws of this grand department of life, to understand them, and to act in accordance with them. Children may be begotten by, and born of parents who are constitutionally unhealthy, and yet *be in the ascending scale.* Their constitutions and their physical health may be made much better than their parents were at the same time of life. All that is needful is, that the parents, previous to this great and most important transaction, should go into a state of preparation for it. Everything that can confirm their health should be adopted. Everything that is likely to deteriorate their health should be foregone. All kind and gentle and pleasant in-

fluences should be at work. Care should be taken in every respect. The father should be in his best habit of body, his best mood of mind. The woman should be free from any immediate taxation or hard work. The parties should be very lovingly and kindly related to each other. Mutual sympathy and warm affection should exist. All lustful desires should be kept back. The whole matter should be arranged with the minuteness, precision and watchfulness due to the importance of the act. When God sets to work His creative faculty, I warrant me He is not indifferent to the result. Children which are begotten at hap-hazard, carried for many months up under their mothers' breasts while their lives are full of trouble, trial, vexation and sorrow, and likely enough in great physical debility, should not be expected to have anything like normal relations to earthly existence. They are forced, by circumstances over which they have no control, to begin life upon this planet in the most unfavorable attitudes. No wonder they cry and fret and are feeble and sickly during all their infancy. No wonder they are excessively active in some directions, and as greatly deficient in others, during childhood. No wonder that they give pain at the heart to their parents as they grow to adult life. Nor is it strange, if they live to reach manhood and womanhood, that they are selfish, sensuous and sensual, narrow-minded, bigoted, full of extremes, unreliable, many of them almost totally untrustworthy. What else should be expected? If parents will take the other view, they will find that their children will begin life with fine physical bodies, brains that are not too big for their stomachs, constitutions that will endure the changes incident to life in temperate latitudes, functional force which will keep the various vital organs in right relations to each other, minds and hearts mutually and kindly disposed, propensities and passions easily disciplined and held to their

place; and so this question of training and educating them will be one which will rather give cheerfulness and joy than anxiety and sleeplessness. Let the matter be thought of by all. God is not a man that He should lie; nor is He the son of a man, that He should be sorry for His fixed laws They are founded in eternal righteousness. They run their very roots down into the nature and fitness of things. They are as wisely organized as they are effective; and they are so easily understood that "the wayfaring man, though a fool, need not err therein." For the sickness and diseases, the sighing and the dying, everywhere prevalent amongst us, we ourselves, and not God, are responsible. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will you die?"

LECTURE NO. II.

ANTE-NATAL TRAINING.

It has long been a mooted point amongst breeders of domestic animals, which of the two parents has the more influence in giving characteristic traits to offspring. Until within a dozen years the general impression has been that the sire or father stamps upon the progeny his own peculiarities more decidedly than the mother. After painstaking and careful observation and experiment, however, latterly there has risen up a school whose members insist that, while they do not derogate in the least degree from the long accepted idea of the direct and positive influence of the father in determining the qualities and peculiar traits of the offspring, they do insist that the influence of the mother is very much more extended and positive than has hitherto been admitted; and that where care is taken in her breeding and bringing up, she exercises as large determining power in the direction of the qualities of the offspring as the father does. They say, and with a good deal of truth, that until within a few years it has not been thought of much consequence what strain of blood, or what physical traits, or what kind of organic conformation the mother possessed, so the sire had these in large measure or great perfection. Hence it has not been possible to take into account and settle with any nicety or close exactness what influence the mother does have in the direction of shaping the qualities of her offspring. Since, however, attention has been directed to the point, they affirm that the principle of equality prevails, and that whoever intends to improve any breed of animals should give equal heed to the perfectness of the female as to the male parent.

As a consequence of this view, all those domestic animals which are compelled to toil in the service of man are coming to be looked after during the period of gestation as carefully as are the males during the period of procreation.

With the human animal, the view of this new school should obtain additional importance, from the consideration that mental and moral qualities of much higher grade belong to man than to mere animals. I do not disbelieve in mental and moral sense for animals. They understand, and to a certain degree can be taught to know right from wrong, but they are clearly the subjects and subordinates, not the equals of man. God dominates man. Man dominates the animals. In studying, therefore, the relations to existence and use of the human creature, one passes into a much loftier sphere of thought and practical effort, and so the subject becomes imbued with very great additional significance.

Thus regarded, the conditions of living of a woman who is in a state of maternity, demand serious and sacred attention. During her gestatory state she not only develops in and through the activities of her bodily structure a new body, but she also gives to her child those qualities of mind and heart which she herself possesses in the greatest activity during this period. The soul of the child grows up within the soul of its mother, just as truly as the body of the child is formed and grows within the body of its mother. She creates its soul just as much as she creates its body. The father has nothing to do with the creating of the soul of his child beyond that point where he has to do with the creation of the body, except as he exercises influence on the mother. That he must have largely to do with the former is unquestionable; and that he *may* have have to do with the latter, I do not deny. But his act in the premises is a *single* act, concentrating all his force through a given impulse; whereas the act of creation on the part of the mother not

only incorporates into it the original impulse of conception, but that of development during a long period. What she is, therefore, the child is quite likely to be. Hence, whenever a woman finds herself pregnant, and therefore after a while to become a mother, her first and her constant thought should be to make herself just what she would like her child to be.

Organic processes, involving structural formations, more than persons generally are apt to think, are subject to primal laws, which are not made to deviate from their course by any occasional or temporary influence brought to bear upon them. It is not what effect a temporary condition of the mother may have upon her offspring during her period of gestation to which I care so much to call the attention of pregnant women, as it is to those *habitual* conditions of living under which they place themselves, or are placed, during the ante-natal formation and growth of their offspring. If proper intelligence can be communicated to women as to what their method and manner of living should be while carrying their young, I am sure they will be able to give birth to children who shall from that point, all the way through their lives, be much healthier and more beautiful in form, and endowed with much more mental and moral capacity than they are or can be under the present habits of living common to our child-bearing women. I offer, therefore, the following considerations for their heed.

FIRST.—*No gestatory woman should work hard at manual labor.*

The reason therefor is, that, under such circumstances, the child develops in its own structure what she develops in her own structure. If the father begets the child in his own likeness, the mother develops it in her own likeness. If she uses any portion of her body in undue degree, as for instance,

her arms and hands, the child will have undue development of arms and hands. If it does not, it will be because some silent influence is at work to counteract and change this result. Hard labor for gestatory women is therefore contra-indicated, unless one wants to have those physical qualities developed in the child which will fit him, not for physical endurance, but for the same kind of delving labor to which its mother subjected herself. Should she, during her period of pregnancy, spend her time largely in washing and ironing clothes, when her child is born and grows, he will be strong in the direction of *his* body where she put out her strength in the direction of her own body to perform her labor. Not unlikely, in order to obtain this extreme physical development at these particular points, will the child's organization prove itself to be correspondingly weak in other points. It is instructive, when one watches it, to see with what minuteness and accuracy these transmissions are made.

An additional reason why a pregnant woman should not work habitually hard at manual labor is, that she is more likely than not to become physically fatigued thereby, and if so, to suffer mental depression, perhaps mental disgust. If she does, the impression will be carried over to the child in the direction of a mental quality; and so, when born, he will have given to him, in the direction of intellectual sensibility, a dislike for physical labor, amounting to what may be termed *constitutional indolence.* It is a curious fact, which, at least from any observation I have been able to make in the matter, I have been unable to gainsay, *that all the indolent or actually lazy men and women whom I have ever known, were the progeny of remarkably active and very hard-working mothers.* Comparative physiology aids us a good deal in determining the existence and uniform operation of this principle. If a man owns a thorough-bred mare which is with foal from a thorough-bred horse, the qualities

in each being a beautiful symmetrical form, indicative of great speed and great endurance thereat, he can under proper conditions of living for the mare during her gestation, calculate, with a large measure of expectation, to have her foal grow up to be like its sire and herself. If it were not so, breeders of horses would never submit to the large expense at which they are in keeping and caring for such animals. But if, instead of right conditions of living for such animal during the period of her gestation, he subjects her to wrong conditions, putting the collar on her neck and daily subjecting her to the drudgery of the draught horse, her colt will be, more likely than not, devoid of all the spirit and quality of speed characteristic of the thorough-bred racer, and prove itself to be nothing but a bastard drudge. Thousands of farmers have sought to improve their breeds of horses by the introduction of higher strains of blood, and have failed simply because mothers of their colts were, all the while during their period of gestation, made to do heavy draught-horse work. It is a pity that a human being should be constitutionally organized to laziness, simply because his mother would or was compelled to do hard work. I am happy in the thought that this compulsion is usually with American women more self-imposed than enforced; and that if they knew enough to spare themselves this heavy bodily taxation during their child-bearing months, and would do this for the good of their offspring, they might relieve themselves of much trouble to which at present they are subjected.

SECOND.—*No gestatory woman should habitually live indoors.*

Nature dwells out-of-doors. Art lives in temples made with hands. Nature is the greater of the two. Gestatory women would do much better to *live* in the open air. They may have houses into which they can retreat during storms

and during the night time, but their general habit should be, in pleasant, quiet and genial ways, and after simple and undisturbed methods, to spend their time out-of-doors. This can readily be done pleasantly and with happy effect, if they will intelligently and considerately determine at what periods of the year they will become pregnant. There is great consequence in this view both as regards their own health and the health of their children; and therefore God lays this matter upon them and challenges regard for it at their hands. American women live altogether too much in their houses, impairing their health very much by so doing. While this is a general condition of their lives, needing modification or change for the better, the demand for a change is imperative upon them whenever they are in a family way. Physiological reasons of very great import can readily be presented for the course I urge. I need not go further than to offer this one, that life in the open air aids very much in the breaking down of old and worn out tissues and the creating of such a state of the body thereby as to make much demand for repair. It is because tissues already organized have to be broken down and new ones to be formed, that one becomes hungry and wants food. The pregnant woman is so circumstanced as to break up and excrete old tissues slowly. She needs right conditions of physical life to induce this change up to the normal necessity for it. If she lives in the house, her bodily tissues will not be dissolved, making room for new and more vigorous ones, as they will if she dwells in the open air. To the degree that she is defective in this great transforming process in respect to her own body, will she be defective in the converse process of forming the new body. All women whose tissues of body during pregnancy are broken up altogether too slowly, give to their children defective organic power to make tissue; and thus many a healthy woman brings into the world a child whose organic capacity to

make blood is greatly defective, simply because during her period of creating and constructing him she kept up a defective condition of excretion.

THIRD.—*Gestatory women should live out-of-doors in order that they may have sunlight.*

When it is remembered that all vegetable organisms that do not have sufficient sunlight put out an imperfect development and show a feeble and sickly growth, one cannot readily escape the inference that sunlight is necessary to all living organisms, if these are to have anything like their natural order of structural formation. An unborn child is as much affected by the failure of the mother to give to her own physical body the benefits of habitual or quite frequent exposure to the light of the sun, as the mother herself can be; for until the child is born, its full and perfect evolution of body is entirely dependent upon the abundant quantity and healthy quality of its mother's blood. Such a state of her blood cannot exist to its full measure unless she has opportunities to expose her person to the light of the sun. Physiologists have come, after a great deal of hesitancy and quibbling, to admit that light is a powerful agent in the constructive as well as the destructive processes through which living organisms have to go. Every woman, therefore, who being in child-bearing would have her offspring possess a well-formed, hardy, enduring, elastic, supple body, should make it a business during her period of gestation to get into the sun and habituate herself thereto so that her skin, if possible, shall be made tawny by it. If it were a fashion to build houses wherein children are to be born, to have in each a room constructed with a good broad skylight in it, so that the prospective mother could go up to it every day, and laying off all her clothing, carefully and judiciously expose her whole person to the rays of the sun until she became so used

to them that she could bear them upon her entire body for an hour at a time, it would be one of the very best influences for health to her unborn babe, that she could adopt. In the direction of tissue making and tissue breaking, I know of nothing that could be made to serve a better purpose. Were it followed carefully, it would render much water-bathing quite unnecessary; or, if not this, it would make bathing all the more efficient. This question of making and disintegrating the bodily tissues of the mother during her family-way is worthy of great attention. Neglecting it, many healthy and physically vigorous women bring into the world children who are delicate in constitution, and who find it very hard to organize food into blood. Where this condition exists I have little doubt that much of the effeminacy of such children is to be ascribed to the in-door confinement of the mothers during their period of child-carrying.

FOURTH.—*Pregnant women should eat nutritious but unstimulating food.*

Alimentary substances which have in addition to their nutrient decidedly stimulating qualities, should not be used by women bearing children. Such foods make blood which during its circulation and distribution throughout the body incites the nervous system to undue sensibility. This hyper-sensitiveness on the part of the mother, though it be but a functional derangement, is carried over to the child and appears in him as a constitutional quality. Thousands and tens of thousands of men who have died poor, drunken sots, owe their degradation and death to their mothers, who, while giving life to them, ate and drank such foods and beverages as set their own blood on fire, as it were, and thus communicated to their children a natural predisposition to excessive activity of the nervous system, demanding in the way of gratification, appetitive indulgence in stimulating drinks.

Temperance men and women will have to learn that the old adage is true, that "What is bred in the bone comes out in the flesh," or in other words, that qualities of body are hereditarily transmissible. One cannot look for anything else. If, then, a woman would have her child well related to physical sensations and to organic sensibilities, to intellectual impressions and to spiritual perceptions, during her condition of maternity let her live on the grains and fruits largely. There is another argument in favor of these kinds of foods which ought to have weight with gestatory women, but I will reserve it until I come to talk of child-birth.

FIFTH.—*Women who are in maternal conditions, should have all social surroundings pleasant and agreeable.*

This should be so because as they are happy in their own sensations and sensibilities will their children come to have happy constitutional susceptibilities. Sorrow, grief, trouble, trial and vexation of spirit are as much contra-indicated on the part of the woman in a family way, as is hard, grinding manual labor. On her part she should, on his part the husband, and on their part all the other members of the family, should cultivate with her the pleasantest and most agreeable associations. They should be such as will awaken in her actively a love for the true, the beautiful, and the good. In the room where she stays and where she sleeps, the walls should be hung with beautiful pictures. She should have instructive, agreeable and pleasant books to read. She should have her taste gratified, if possible, with works of art. Music should minister to her pleasure and her comfort; and friends should always be so related in their intercourse with her as to call out in themselves for her and in her for her child, the pleasantest intellectual and spiritual emotions. Under such relations as these, with great simplicity in all her manners and bearing, with freedom from devotion to fashion and the

gratification of vanity, with care of her person and great care in her habits, she may come to child-bed with the fond and sure expectation that her labor at the birth of the child will be measurably easy, that she will recover from it with little or no difficulty, and that her child, to speak scripturally, "will be given her of the Lord." It will be beautiful because perfect in all its parts, and so constituted, that if it can have fair opportunity to live naturally on earth, it will be free from sickness, free from organic perversity, will be intellectually vigorous, and will develop physically after the Divine model, and so be ready to receive the Divine wisdom in whatever way that shall present itself, whether in providence or in grace.

LECTURE NO. III.

PAINLESS LABOR—QUICK CONFINEMENT—RAPID RECOVERY —VIGOROUS HEALTH.

It has always been a favorite idea with me since I came to be a Health Reformer, that the Creator in His infinite wisdom arranges the means whereby He intends to secure given ends to any living organism, in the ratio of the rank which such organism holds. Of all the living organisms dwelling on the earth, man holds the highest rank. The Bible says that when God made the beasts of the field, the birds of the air, and the fishes of the sea, He gave man dominion over them all. Facts prove the truth of this statement. If, then, man is superior in rank to all other creatures, it stands to my reason that he must have had established for him in the way of protection and security to the carrying out of the ends of his existence, such rules and regulations or laws as should be commensurate with his necessities. Admit this, and it follows that inasmuch as he is superior to other animals should the guaranties for his answering the end for which he is made, be proportionately stronger and more plentiful and efficient. Considered from this point of view, may it not be fairly inferred that the exercise of the procreative faculty in the conception, growth and birth of young by human beings should be as much less taxing and tasking to their vitality as they are superior in the scale of being?

Why should almost all the animals below woman have painless birth-labor and woman be subjected—as for the most part she is—to excruciating pangs thereby? Is there any reason for it in the nature of things? Most respectfully I

assert my belief that there is not; but that all her sufferings grow out of deviation from true organic construction and from bad habits of living, inducing functional disorders of her body.

Were woman to live naturally—I do not mean savagely nor barbarously, but according to the laws of her organism which in their undisturbed operation on her would lead her to the highest possible physical and moral culture—her processes of child-birth would in the main be free from pain; in truth be rather than otherwise a delight; because in woman when she is naturally formed, both in the making up of her body and the formation of her mental and moral faculties, there dwells an instinctive desire to have offspring. Place her therefore where she would have her relations to earthly life in and through the exercise of all of her faculties, normal and right in every way, and she would have the desire for children strong in her consciousness; and her power to gratify such desire would be quite equal to her capacities to care for and rear her offspring. If health reform, as we advocate it from Our Home on the Hillside, could be once understood and appreciated by the child-bearing women of the Republic, such a revolution might be wrought out in the course of a dozen years as greatly to enlarge the capacity of such women to have children, and also to increase their power to bear them without severe pain or indefinite taxation. I speak of this with the more freedom because I am knowing to abundant facts on the subject. Perhaps I cannot do better on this point than to introduce an extract from a work now in process of preparation by my daughter, Miss Austin, —and which is soon to be published—entitled "SEXUAL AILMENTS OF WOMEN." It is as follows:

"When a woman becomes pregnant, let her make her life as simple as possible, and spend as much of it as may be in the open air, eating largely of fruits which are sub-acid,

avoiding all stimulants and excitants; for the reason that by doing so can she only hope to give her child large bones, large muscles large stomach and lungs, large back brain and sturdy legs.'

"The law of growth or development is, or may be, just as effective in its operation during the period preceding the child's birth as succeeding thereto; in large measure therefore, what kind of form the child shall have is committed to the mother to decide. She may in the forming act say whether the babe shall be puny or robust, in the ascending scale to its parents, or otherwise; Nature is very just and generous and benign in the matter. She submits to the mother's decision the question of all the processes concerning the child, as she is supposed to have the greatest interest in securing a right adjustment of them. If the mother is stupid, ignorant or indifferent, no one can complain of Nature. She does all things well."

"I have known a great many women who have proved the truth of what I am stating. Before coming under treatment at Our Home they had borne children which were small in size, light in weight, sickly in condition and difficult to rear. They had been brought forth with great pain, with lingering labor, with protracted bed-confinement afterward, and long-continued delicate health; in fact such had been the ill-health resulting to them from having given birth to children that they had grown to have thorough disgust at the thought of having more. When, however, they became acquainted with our ideas, and, accepting them, changed their whole regimen of life, they found their disgust give way to desire to try again the maternal state and see for themselves whether obedience to law is indeed fraught with great reward."

"I have testimonials from many women that since they left our Cure, they have given birth to large, well-formed, healthy children who, at their birth, were quite superior in

size to any they had ever before borne, yet their labors were quite easy, prompt and safe, and their convalescence speedy and permanent."

This statement of Dr. Austin I know to be true; therefore I repeat, I do not believe there is any necessity for women having painful labor in child-birth. If they will but avoid the factitious and false ways of living so common to our people, they may, without any trouble whatever, have easy bed-travail. Let me make another extract from Miss Austin's book, which will be of service. For a pregnant woman who wishes to have painless confinement with speedy convalescence thereafter, and good health, with plenty of milk for her child, Miss Austin suggests the following formula:

"*First*—Cease all manual labor which in its performance imposes severe or long-continued exertion inducing fatigue.

"*Second*—Dress always so that at no point there shall be ligation, interfering with the circulation of the blood. Especially avoid the use of garters or elastics on the legs.

"*Third*—Clothe the lower extremities from the toes to the hips more warmly than the other parts of the body.

"*Fourth*—Hang all the skirts from the shoulders, and wear them quite short.

"*Fifth*—Never wear hoop skirts; these permit the passage of cold currents of air under them, thus chilling the surface of the legs and hips, which to pregnant women is very deleterious.

"*Sixth*—Live habitually in the open air, and if able, walk every day, but if not able, ride every day.

"*Seventh*—Sleep abundantly; taking as large proportion as can be had in the earlier part of the night.

"*Eighth*—Avoid all social taxation and care. Let all the associations be pleasant and agreeable; for on doing so depends very much the healthy condition of the nervous system.

"*Ninth*—Eat no fat nor flesh meats, nor greases, nor gra-

vies, nor, after the first four months, eat much bread. Live very largely on fruits.

"As a consequence of these conditions the child will grow large, have a well-formed body, have a small frontal brain at birth and large back brain and strong backbone, rounded and full-formed chest, and be broad in the loins, with sturdy legs. The bones of such a child at birth will be little better than gristle and therefore the labor will be easy. It is owing to compression, heating foods, taxation of the intellect, exercise of the emotions, factitious and artificial ways of living to which pregnant women subject themselves, that their own bodies are so poorly qualified to stand taxation and their children are developed with wiry muscles, almost inelastic, with bones as solid at birth as they ought to be at a twelve month after; and thus when labor comes on it is protracted because there is no power of expansion in the body of the mother and no compressibility in the body of her child."

I fully agree with Miss Austin in her exposition and explanation of the subject, because my observation has been coincident with hers. Together we have known quite a number of such painless child-bed labors brought about under our own advisement or taking place under our own eyes. Besides, as stated above, we have quite a large number of testimonials going to corroborate our own personal observations, thus justifying the conclusions to which we have come, that by taking the woman of society with all her artificiality and false ways of living upon her, and changing these to the simplicities of nature, she can come to the birth of a child with great expectations of suffering scarcely at all.

QUICK CONFINEMENT.

Protracted labor is no more necessary in the great majority of cases where children are to be born, than painful labor is. It only exists by reason of unnatural conditions into

which the woman has been thrown during her whole life. intensifying themselves in her pregnancy. It is remarkable to see how wide a difference exists in the continuance of labor in the bringing forth of offspring, between the animals below woman and herself. I know of no animal which brings forth only one of its kind, whose labor usually from the first stages to the conclusion lasts over forty minutes; generally speaking the period is less prolonged. The after-considerations which bear upon the healthy and safe conclusion of this most important transaction, are all carried on with an instinctive propriety and surety that are most admirable to witness. How few of our domestic animals need to have any outside assistance at the birth of offspring; how few of our women can get along without it. In this respect, too, the Health Reformers of the country can offer for the consideration of their fellows great advantages to be derived from their philosophy and its practical illustration. I know personally a good many women who, previous to accepting our ideas had not only painful labor, but quite protracted, since they have lived our way, have had children without the assistance of any person, except the husband or some woman-member of the family. In every case but one where children have been born of women undergoing treatment in our Cure, I believe we have not had to make the least sort of interference that could not just as well have been done by any ordinary woman who had ever borne a child.

RAPID RECOVERY.

In this regard I might say much going to show the great advantages accruing to all pregnant women who live naturally. I presume I could quote the testimonies of five hundred, I do not know but a thousand women, who have told me of the readiness with which they recovered from their

child-bed confinement, when living as Miss Austin and I had enjoined them to do. A healthy cow bears a calf, a healthy mare brings forth a foal, a healthy sow gives birth to her litter of pigs, a healthy sheep to her lamb, and so all through the domain of the domestically useful animals the same is seen that, within half an hour—at most an hour—after birth, the animals get up, walk about and take care of themselves and their offspring also. A woman bears a child and she lies in bed from ten days to two months, just as it happens. Nothing natural is done for her, everything unnatural. She is literally confined, shut up within walls, bound down to her bed; an old woman for a nurse to take care of her; curtains drawn, everything done to associate the conditions in which she is placed with sickness, and fix the impression upon her that in going through one of the most important natural functions of life she runs the greatest peril. If weak by her labor, she is stimulated; if in abnormal conditions of body she is immediately drug-medicated. There is no consort between her and nature. Everybody conspires against her having anything like natural opportunities to recover As a person who, having an accidental hemorrhage of the lungs, so conducts himself as to induce a second attack after an interval of time, and then a third, and after it a fourth, until he has established a habit in his lungs to bleed once in about such a length of time, so the child-bearing woman in her successive labors fixes upon her body the habit of being sick. She does this in part by the kind of impressions she is compelled to take on under her surroundings and her social intercourse. The way to fight this is to fight it from the time the conception begins. Insist upon having right relations at the commencement, and enforce their existence all the way through. When this is done, the convalescence will be proportionately as much speedier than under the old regimen as the period of birth is less protracted and less

painful and the conditions during pregnancy easier and more desirable.

I may be asked, "What has all this to do with the Training of Children?" I answer, very much; because as is the mother so will be her child. Suppose during pregnancy, at child-birth, and during the period of her convalescence, she is so morbid that she cannot nurse her child, is not the child affected by it?

VIGOROUS HEALTH.

It is a mistake to suppose, as is the general belief, that to have children is hurtful to women who are well qualified to bear them. It is only hurtful when their circumstances and conditions of living are such that they cannot rightfully accommodate themselves to their new and special relations. We shall never have a right philosophy of life with regard to woman, until we come to apprehend the fact, that while her sexual organism has its legitimate sphere, its appropriate functions are all *special* in their nature and need special conditions of living that they may be properly performed. Treating women as though they were not at all human but only female, is quite unphilosophic, not to say absurd. Nature makes no such mistakes. She recognizes woman as a human being having, because of her sex, special relations to life, which are to be properly acknowledged and duly observed under right circumstances. When, however, from any cause, her special organism is not called upon to exercise its functions actively, it has no more to do with determining her *status* in her personal or social life, than has the sexual organism of a man in settling the question of his position in society. He is never circumscribed in his liberties as a human being because of having a sexual structure,

except when circumstances impel him or induce him to bring this class of organs into active use. So with woman; when she is called upon by her own consent to give exercise to her special organism in the way of child-bearing, then she comes under special relations, and has to have special attention and regard.

The fault with our civilization is, that it insists upon an acknowledgement on the part of everybody—the woman herself included—that she has this special structure, and shall observe and pay heed to its functions, without ever making any arrangements in her domestic life that are at all appropriate therefor. Almost all the women in our country who bear children live during their period of pregnancy, and after their confinement during their period of nursing, just as women do who are not bearing children.

It is because of this inappropriate way of doing things which require special attention—because the whole affair is special—that the health of so many child-bearing women fails. Let them alter their relations to life during pregnancy, after the manner which I have described in this lecture, and they will never suffer from ill-health thereby, if they are persons who are constitutionally capable of having good health. Soon after confinement, true methods of living will enable all such persons to recover their usual vigor so that they may be able to attend to the department of nursing with energy, attention and success.

LECTURE NO. IV.

PLENTY OF MILK—ITS QUALITY—FREQUENCY OF FEEDING THE CHILD—ITS DRESS—ITS SLEEP—WHO SHOULD CARE FOR IT.

The practice which has grown up in this country of having children born of mothers who have no power of nursing them, is exceedingly damaging in many respects. Where the whole transaction begins, is continued, and is terminated in false relations to the life of the mother, it is more likely than otherwise that she will be incapable of nursing her child, because she will have such feeble conditions of the secretory organs as not to be able to furnish milk. Her infant, in order that it may have a proper development, needs to have enough of the food which nature designs; and this is, its mother's milk. There is an outrage committed on a child when the mother is incompetent to nurse it. With great earnestness I affirm that the woman who lacks vigor to secrete from her own blood good healthy milk in sufficient quantity to supply sustenance for a new born child, has no right to have one. No woman can be as well qualified by primary or organic relations to the child to nurse it who has not given it birth, as she could and would be, other things being equal, were she its mother. A mother's milk, when it is of such quality as healthy women secrete, is food for her child out of which quite a different blood pabulum can be made from that which can be made from another's woman's milk, however healthy, who is not its mother. Why should God put Himself to all the trouble to

so arrange the organization, growth, fœtal development, and birth of a child in the way He does, if there are no relations of any sort between it and its own mother, different from those which can exist between it and any other wet nurse? The truth is, there are magnetic or electric currents and psychological sympathies established between a woman and the child which she constructs within her own body and gives birth to, which are intended by the Creator to exist and exert an influence upon the child after its birth, different from what can be brought to bear by any woman who is not its mother. To all the benefits arising from this constitutional sympathetic intimacy, every child has an inalienable right; because by reason of instinctive relations, which are the result of the physiological relations which have necessarily existed between itself and its mother, very much of good may be exercised in the child's behalf. Helpless as a new born babe is, dependent as it necessarily is upon the care and management of others, it is of no small consequence to its proper growth, its best unfolding of power, its symmetrical development, its future life, that it should have the very best attention and receive the very best affection. Hence, for the mother to be incapable of nursing it and caring for it in ever so many precious though little ways, and therefore to have to commit it to the hands of others, is to place it where the natural sympathies which dwell in her own body and soul towards it cannot be brought into exercise.

It is not generally known amongst married people, though it ought to be, that the relations of a child for months after its birth—to the time of its consciousness of existence—are in the main instinctive or sympathetic, not intellectual or rational. It feels its way into life, and it is thrown into very unhealthy and unhappy conditions of existence when its own feelings are not met by corresponding feelings in

those who care for it. Imagine then the difference which must exist in this department of conscious life between a woman who is urged up to the care of a little babe by her conscientiousness or her sense of right, and one who is drawn towards it by reason of having given it life. In a very important, and yet not at all in a mystical way, does the life of the new born babe find its source in the life of its own mother. If she cannot give her life to it, the poor little thing is in a bad way.

Another thing which is not known and accepted enough by married persons, is that the instinctive or sympathetic relations which a child needs to have exist between itself and her who cares for it—and which never can exist unless the nurse be its own mother—are brought into activity and made beneficial to the child through two ways only; one, by nursing, and the other, by handling. In the mother's milk lies magic power, which gives to the child sensational pleasure. In an inferior, and yet in a marked way, can she give to the child pleasure by handling it, dressing it, washing it, rubbing its body with her fingers, and cooing to it. God intends there should dwell in her, reserve vital force which she may draw upon and transfer to her baby, so that from day to day it shall live upon her and get all its conditions of living in and through her. Do grown-up persons not know how much pleasanter hand-shaking, head-combing, hand-rubbing, kissing and impressive and gentle manipulations are, when given by persons who love them and whom they love? A hand shake with your enemy disturbs you. To kiss your enemy is disgusting in thought even. To embrace one who dislikes you, and whom you dislike, is abhorrent to your feelings. It is not because of your knowledge that such person is your enemy that you are so averse to receive expressions of affection from him. If he be your

enemy in a concealed way, there will spring up in your breast toward him a sort of feeling of aversion; the more intimate you are with him, the less you will like him. But, suppose it is not your enemy, only a stranger, one toward whom you have never sustained any intimate relations; how inappropriate and absurd would be the proposition that you should feel as strongly attracted toward such person, as toward one with whom for years you had interchanged the most precious confidences. If this be true of grown up persons, what shall be said of the habit and practice, so prevalent in this country, of taking a little child who knows in this great world nobody but its mother, and knows her only through those subtle and impalpable relations which have existed since the origin of its being until by birth it demands caring for and handling, and instead of having her care for it, place it in the hands of strangers? The Indian woman when she bears her child, comes to her labor and cares for it herself; she is midwife and mother. Between her papoose and herself there is no estrangement, but the most beautiful interchange of sympathies. I hold it therefore to be a shame for any woman to have a babe, and by reason of her own false life be unable to nurse it. It is a fact that a great many women in this country are not thus fitted; it is a still more important fact that this unfitness need not exist. It can all be got out of the way; and those who bear children can become healthy, be prolific, and be able to nurse and care for them properly, if they will only consent to live according to those laws which God has established for the government of women when in gestatory states. I have scarcely any patience with women who, bearing children, are made sick thereby, and thus become disqualified to take care of their young.

If a woman is to have plenty of milk, let her live hygienically. By the eating of proper food, and the use of proper drinks, she can be made to give plenty of milk. Of all the foods known for this purpose there is none which in my judgment is nearly as good as bread, pudding and porridge made of wheat, ground into what I call unbolted meal, or Graham flour; the fluid of which preparations should be good, pure soft water. Of drinks, nothing is so good as water. Let the woman who nurses rely on these for milk, and she will have plenty of it. I do not say she is to rely upon them for strength to work her hands, for strength to work her brain, nor for strength to go to concerts, to parties, to church, to places where bodily and mental force have necessarily to be wrought out in order that she may enjoy herself or give enjoyment to others. I am now talking about furnishing milk, not furnishing power to show vigor in any other direction. Every farmer who has a milk-giving animal which nurses its young or furnishes milk for the support of human beings, who has tried various experiments, will bear testimony to the fact that wheat bran stirred into warm water will affect the secretory organization more than any other thing of which he has knowledge. The same effect will be produced upon the human mother who gives milk. There are no reasons why a nursing mother should not eat other foods than those which I have prescribed, though she must not forget that whatever she eats affects the quantity and the quality of the milk she secretes. All teas, coffees, stimulating beverages, all complicated combinations of foods, are very detrimental both as respects the quantity and the quality of the milk. Many women drink tea and think that helps them in the secretion of milk, whereas the truth is, it checks the vigor of the secretory organs and renders it difficult to extract from the blood in the best degree the food which the child needs. With refer-

ence to having milk plentifully, the woman should be particularly careful to make all her relations hygienic.

FREQUENCY OF FEEDING THE CHILD.

Mothers usually nurse their infants during a considerable period after their birth—and for that matter, during all the nursing period—too often. The newly born child may be nursed six times in twenty-four hours, and this is often enough. When it is four months old it may be nursed four times in twenty-four hours; thus it may run to a year old, at which time weaning may begin by giving it food but three times in twenty-four hours, twice in the day and once in the night. Soon after, it may be weaned. Usually children are better weaned at a year than to nurse longer. Some children are nursed as long as fourteen or fifteen months; such cases, if justified, must be so on exceptional grounds.

During the latter part of nursing very great assistance can be rendered in the way of getting the child ready to wean, by making one meal of porridge, made of Graham flour and water, with a little milk stirred into it. The child gradually becomes accustomed to taking this, and so when the mother gets ready to break up its nursing she has prepared the way. There is no crying, nor fretting and sleeplessness at night, nor disturbance of the child's sensations. She gradually breaks up her relations to him. Having become accustomed to eat porridge or gruel once a day, he takes it twice a day, and then he takes it three times a day, and the weaning is accomplished. The mother does not have to separate herself from the child, the whole thing being done in a quiet and rational manner.

HOW TO DRESS IT.

Little children need to be dressed different from what is customary. The long clothes that are made and put on to their bodies should not be worn. The bands around the

abdomen are not at all needful. There is no danger of protrusion of the bowels nor of hernia; nature takes care of that without any difficulty, if in other respects the child is properly cared for. The old band practice is necessary where the long skirts are worn, because the little child soon after its birth begins to use its legs. With skirts that come down over its feet from eighteen inches to two feet, there is such a mechanical leverage that it is difficult for the child to flex his legs upon the body at the hips; and the moment one undertakes to lift a leg with something heavy upon the feet to lift, strain comes upon the abdominal muscles. If illustration is needed, let a person put a pair of heavy clogs on his feet and then attempt to walk; he will find himself strained in the abdomen. He is then on a good scale corresponding to the child's attempt to lift his legs in long clothes. One thus clad strains himself in his efforts to get his feet up, and so bands are put around to keep him from receiving injury at or about the navel. But if the clothes are cut so that the child's feet can be easily moved, no necessity whatever for bandages exists.

Another point with reference to the dress of a babe is, that it should have its lower limbs warmly clad. This is perhaps the reason why long clothes are so much in vogue, it being supposed that, coming over the feet as they do, they keep out the air. But this is not at all necessary; the feet and limbs can be kept warm without at all hindering the ease of the child's motions. Dress the child loosely. On no account put a cap on its head. What was the fashion when I was a boy is coming back again, of putting caps on babies' heads. Never do that if you want your child to be healthy.

WHERE IT SHOULD SLEEP.

The child should always have a crib or bed by itself. The habit of having a baby sleep in the same bed with one or

both of its parents, after it has gotten a little age, is altogether unjustifiable. No two human beings, whether old or young, ought to sleep together as a habit. The husband and wife should not sleep together, parents and children, children themselves, hired girls and children, boys and hired men, should not habitually sleep together. The magnetic and electric relations of the parties forbid this. In many instances ill-health is the consequence of it. A great many persons have come to me for advice with reference to their health; a great many more with reference to their happiness, who had been made unhealthy and were unhappy in their social relations, simply from being demagnetized by physical contact with other bodies than their own. I do not believe that I exaggerate in the least when I venture to say that I have been instrumental in restoring more than a hundred girls to good health, who, having passed puberty, were failing, and had become quite feeble, the cause not known nor able to be discerned or exposited by any physicians their parents had employed, by simply finding out that they slept either with hired girls, or their own sisters, or with their little bits of brothers, and enjoining on them the occupancy of beds by themselves. Little children should not be put into beds with other persons; nor should they be permitted to have a dog or cat sleep in the crib, or on the foot of their cradles. They should be placed where no current of air can strike them, in well ventilated rooms, in fresh garments, in beds the clothing of which is perfectly clean, and should have just as little disturbance during sleeping hours as the necessities of the case will admit.

WHO SHOULD TAKE CARE OF IT.

Perhaps I have said on this point all that is necessary. Nature intends that the mother of the child should care for it, but such is our order of social life in this country that

very few mothers are at liberty to devote themselves to the care of their children. They have to be wives, as well as mothers; and husbands are very much more exacting than fathers are liberal. A man who is the father of a child, his wife being its mother, must be of more than common mould, either because of his natural nobleness of disposition or because he has received very severe Providential discipline, to be willing to have his wife merge her relations to him in the maternal relations. A woman, therefore, who is a mother and a wife, is as badly off in respect to her complex duties as a minister of the gospel is in this country who has to be both preacher and pastor of a church. She finds it as difficult to do her double work well, as he does his. If, therefore, she is so situated that to care for the family or to answer to her husband's wants, she has to spend part of her time away from the child, she should be supplied with a nurse or waiting woman, and between the service of the nurse and her own attention the child should be cared for. Half a dozen different persons handling the child during its nursing period do it a great deal of damage, many times robbing it of its strength. Especially is this true where girls between twelve and fifteen, who are sisters to the babe, have a good deal to do with taking care of it. Girls at that age are always vampires; they live upon everything they can touch. Whatever they handle that has in it any magnetism, has, if possible, to give up some of it. They are extraordinarily receptive to all sustaining forces, and at that age absorb into their systems a vast degree of electrical and magnetic force. Dancing and rocking and cosseting and handling a babe, they can make it just as nervous and fretful as one can imagine; derange its digestion and constipate its bowels, make it feverish, sleepless, make it cry by the hour, and the more they tend it and the harder they work to make it quiet, the worse off will the little thing be. Hence,

ts mother, if she be in health, is its best care taker, provided always the husband, other children of the family, or visitors, do not rob her of her vigor and make her nervous. If they do, until she becomes rested, she is disqualified from caring for her child in the best way. She, therefore, needs a nurse to help her, unless she can ordinarily devote herself closely to its management.

LECTURE NO. V.

ORGANIC DEVELOPMENT—BONE-DEVELOPING PERIOD—MUSCLE-DEVELOPING PERIOD.

It is an obvious fact to all students of physiology, that the people of our Republic who are, as we term it, "American born," and whose ancestors have lived upon our soil for several generations, are undergoing *constitutional* modifications for the worse, instead of for the better. This unfavorable change cannot be ascribed to the influences of climate, because the original inhabitants of the country were of large physical frame, very well proportioned and very healthy. Neither can it be ascribed to paucity of the productions of the soil, either in their variety or nutritive qualities; for the larger portion of the soil of the country constitutes a belt of land adapted to cereal productions, and these furnish the best food for living organisms of any of the productions of the earth. History settles beyond question the fact that those portions of the earth's surface where the grains grow, and especially where wheat is abundantly produced, have furnished the best populations which have ever dwelt on its surface. They have been marked by physical strength, intellectual capacity, and moral goodness, readily accepting the elements and constituents of high civilization, and putting forth such manly energy and bearing as to make them distinctly worthy of note. Where, then, one can find climatic influences that are favorable to the health of human beings, with varied agricultural capacities of soil, the modifications for the worse which such people show, from generation to generation, must be

accounted for on factitious grounds, which involve falsity of life or deviation from the true or model line within which the Creator marks their true relations. It is therefore possible for human beings who are born and reared within our Republic to grow better instead of worse. I take pleasure in this lecture in calling attention to the laws that regulate the subject. I divide the periods of development of the human creature into five parts, as follows:

First—Organic Development; beginning at conception and extending five years after birth.

Second—The Bone-Developing Period; from five to fifteen years.

Third—The Muscle-Developing Period; from fifteen to nineteen years.

Fourth—The Nerve-Developing Period; from nineteen to twenty-four years.

Fifth—The Period of General Constitutional Solidification; from twenty-four to thirty years; which constitutes that point at which a human being, in *this* country, may be said to have arrived at full and complete growth; growing no taller nor broader, nor any more solid nor compact except under extreme variations which constitute his case an exception to the general rule.

Let us take these periods in their order; for, philosophically speaking, a human being may be said to be a child until he ceases to grow and becomes a man, just as a horse may be said to be a colt until he ceases to grow, when he becomes a horse.

In the ordinary speech, to which we are used, it would be regarded as absurd to call a person twenty-five years old a child; but there is no greater difference really existing between the boy at twelve and the man at twenty-five, than there is between the man at twenty-five and at thirty. It is not until one ceases to develop in some direction his physical

frame, solidifying bones, muscles, nerves, membranes, or all these, that it may be, in the scientific sense, appropriate to call him a man. As I would deal with this whole question from a scientific position, however much into detail I may go in my lectures in order to make them understandable by the common people, I claim the right to extend the argument legitimately in the discussion of the subject of training the human creature, up to the period of years when training may be said to cease; and education, or the putting forth the powers of the person, may be said to begin to mature. I begin this lecture with the child at or soon after the period when nursing ceases and he assumes an erect posture by walking on his own legs. Between the conclusion of the nursing period and the beginning of what may be called the bone-developing period, there exists four years of time, or thereabouts. What shall be done with children during this condition?

Let me say, first, that whatever is to be done, there should be no difference made between the male and the female child in the direction of development. Girls need physical handling and management after the same plan and to the same extent as boys. Mothers should make no difference in opportunities, advantages and disciplinary movements, nor in dietetic arrangements for them. Having adopted a plan which will subject the child, whether a boy or girl, to the same processes of growth, there comes in order next in importance perhaps, the care of the child during the teething period. The child will have to suffer more or less during this period, as it is organized with an extremely sensitive nervous system or otherwise. If it be of the sanguine-nervous or nervous-sanguine—or even of the bilious-nervous temperament, when it begins to cut its teeth there will be hyper-sensibility shown. This will first manifest itself in the frontal brain, making the child consciously excitable,

irritable, fretful, peevish and restless. After a while sympathetic irritation is carried from the brain to the stomach and bowels, not infrequently producing great morbid sensibility in these parts for days. Whenever such sensibility shows itself, parents are very apt to be alarmed, feeling that their children are really sick or are in danger of becoming so. The truth in the matter is, that nature provides this sort of reactional possibility as a safety valve to the brain. If all the irritation which children so frequently show in the brain, stomach and bowels, during their periods of teething, was of necessity shut up to manifestation in the head or brain, or in the brain and nervous system only, brain-fever would be the acute result, and death in great numbers of instances would ensue. But the brain being relieved by a transference of a large portion of the irritation to the stomach and bowels, which relieve themselves by their ultimate action, healthy results at length ensue, and the child's nervous system is reinstated in its normality. So far, therefore, from parents feeling alarmed when their children show stomachic or intestinal iritation consequent on teething, they should be gratified at the manifestation, the only point of care in any such conditions being the proper management of the skin and the judicious use of food. Where children are of phlegmatic or of nearly or purely bilious temperament, very little difficulty if any attends their development of teeth. I am, from observation and experiment, a firm believer in the notion that children up to five years of age should be fed on what may be termed semi-fluid in contra-distinction from solid foods. Thus gruels, porridges and soup foods are better for such children than food, which adults prefer, which are compact, very solid, and require a good deal of mastication to fit them for digestion, and which frequently are dry and hard to eat. No table at which children and grown persons sit should be so spread

as not to have a demarcating line, broad and distinct, in the foods put upon it. On one side of the line there should be food for grown folks, on the other for growing folks, and particularly for children who are under five years of age. The impression that children get what they are entitled to, when they eat the same food that their parents do, should be removed from the mind. Children should be told, and made, if possible, to understand, that they are not fitted in body to partake of such food. There are foods which grown persons use which children may eat; but it is because these foods are particularly fit for children, and grown persons choose to eat them, and not because they are particularly fit for grown persons and children have a right to eat them. During the teething period, and up to five years of age, or thereabouts, children should not be allowed to eat spices at all, nor sugar, nor common salt; for during these years there is a constant organic developing pressure upon them, and nothing should be introduced into their blood, the effect of which is to establish extremely quick circulation or an undue degree of animal heat, or such a quality of bone formation as makes it rapidly change from a cartilaginous or gristly to a compact or osseous state. Every child's bones under five years should be more or less elastic; so fruits, vegetables and grain foods of a semi-fluid nature are better for him or her, than other kinds of food can be.

During this period, too, the child, whether boy or girl, should not only be permitted, but required to live largely in the open air, to have his periods of eating not more than twice or at most three times in twenty-four hours, to be fed plentifully, so that it may be said that real sensuous indulgence is granted at meal times. Even if the child, after its meal, becomes a little dull, does not care immediately to begin exercise, prefers to be quiet a while, even goes to sleep upon his meal, it is of no disadvantage; for the reason that in

such way of feeding, organic nervous power is developed, and enlarged nutritive force is organized. The brain keeping quiet, the stomach and bowels are kept active, and the child's general habit being to play in the open air, thus aerating his blood well, and living largely from the animal sphere, there need be no danger of his developing unduly the animal propensities as against the growth of his better faculties, provided the kinds of food are right. To let a child eat, though it were twice or three times a day only, all that he wants of meats, rich gravies, white wheat bread, sweet-cakes, highly spiced and seasoned mince pies, rich sauces and preserves and other things to match, would be not only to make him a glutton, but to give pruriency of expression to every appetite and propensity organized in his nature. When, however, his food is such as I have described, he may eat plentifully, and there will be no danger; the result being an increase of the bulk of his body in the region of his stomach and bowels. It is very desirable as regards the power to live long, as well as the power to endure long-continued and taxing labors without injury to the bodily strength or the intellectual ability of a person, that he should have a very vigorous organic nervous system. If he does have this, he can eat a great deal of food, digest it, secrete it, and excrete it well. If he does not have this, under labors that are confining and taxing to his brain or his muscles, his organic nervous system breaks down, and he becomes a nervous dyspeptic with complications involving all his faculties and forces. Feed children at infrequent intervals with simple food such as I have described as fit, so that expansion to the full of their stomachs takes place, and their digestive powers are challenged largely to its decomposition and assimilation, and under rigid discipline not to eat any thing between these two meals, though they are large-headed, small-boned, narrow-chested, puny-legged, little-armed, taper-figured, hatchet-faced boys and girls, they

will undergo processes of change that will show organic alteration greatly for the better, insomuch that they will grow up to be quite robust, well developed, hardy men and women.

THE BONE-FORMING PERIOD.

One may always judge with a good deal of exactness the probable height and weight which a human being will attain at adult age—circumstances remaining favorable to healthy growth—by noticing the size of his bones between five and fifteen years of age. Large bones indicate large size; small bones smaller size. The question then arises, can a child, whether boy or girl, who has small bones at five years of age be so trained as to come to have between that period and fifteen years of age relatively much larger bones? I insist it can be done; and the way to do it, is to feed the child bone food. To know what this food is, one wants to understand the chemistry of the question somewhat. Certainly it does not belong to Nature, in her most mysterious processes, to set aside the operation of those laws by understanding which she comes to be relieved of much that to us would otherwise remain mysterious. Vital laws and chemical laws, so far as the life of a human being is concerned, are intended, however apparently antagonistic they may be, to coöperate rather than to neutralize each other.

In the child's growth, the vital laws are very sensibly operative, and it stands to reason that to the degree the operation of chemical laws has to be counted in, it may readily be assumed that they are consonant in their operation with vital laws. If, then, the child is to grow by the evolution of vital force brought to bear upon its body, it must be furnished with the means whereby to grow. Chemistry has settled the question that phosphate of lime cannot be organized into the bones of a living human being out of starch nor out of fibrine. To feed a child, therefore, white wheat bread which

is almost entirely starch, and lean meat of any animal, which is almost entirely fibrine, will not make bones for the child; and as these portions of its structure are what Nature designs should be particularly developed in size and symmetry of formation and in strength, during the period of its life between five and fifteen years, it follows logically to my mind, as a conclusion, that children must have food which will serve the purposes of bone-making. Of the millions of children in this country who are now passing between these two periods of time, whether they have poor parents or rich, I suppose I may say with entire safety that the staple articles of food with which in some form of preparation or other they are habitually furnished, are white wheat bread, some sort of animal flesh and potatoes. Out of these three articles, how one can imagine good, sturdy, strong, fine-grained, compact bones to be formed, I do not understand. It is to be presumed, however, that no one does suppose such a result can transpire; people simply decide without reference to this question, not having any information on the matter.

Children are in the habit of eating such foods, because parents allow their children to eat as others do; so the whole affair becomes a routine practice, to have follow whatever consequences may. Parents, if they would try it, would find that for children between five and fifteen years of age, the best foods for bone-making processes are the grains and cow's milk. Of vegetables, there may be included peas, beans, beets, onions, pumpkins and squashes. Of fruits, strawberries, raspberries, blackberries, apples, peaches, and pears —of all of these none is better than the pear. Flesh meats are contra-indicated for use by children during the bone-making period. Of the grains, white winter wheat ground up into Graham flour is of great service, particularly so when eaten with good cow's milk.

From birth to the inception of the muscle-developing period, children should be substantially under the control of their mothers. The magnetic relations which exist between mother and child have their special existence from birth to puberty. At that time new constitutional unfolding takes place, the social nature of the child expands, and boys begin then to sustain new magnetic relations. These are not so exclusive as before, and they become related, by reason of pubescence, to womanhood at large. The sexual structure assumes a new condition; and the fifteen year old boy takes on new forms of thought and feeling, and desires the association of persons of his own age not only, but of the opposite sex. He is no longer willing to stay within that charmed circle of his childhood, whose centre had his mother for its cynosure. The same is true of girls; at fifteen, or whenever puberty arrives, they too pass into new relations and begin to have affiliation for persons of the opposite sex of their own age. It is when puberty commences, that the muscular system of the human body begins its development. There is a constitutional sympathy set up at that time between the organs which form muscle and the large and small glands of the body. In the case of a girl, the breasts enlarge, the form begins to round out, the muscles bury themselves deep down or upward in their various locations, and from fourteen or fifteen to eighteen or nineteen, girl and boy children grow in muscles. The lank, angular, sharp-outlined forms and features of the body hitherto prominent, give way, and there comes to be a plump and full development whereby angles are passed into curves, and roughness yields to smoothness; and the ungainly, loose and awkward gait is substituted by beauty of person and gracefulness of attitude and motion. Suppose the child has been neglected in proper constitutional development during the bone-making period, so that her bones are small or coarse, lacking compactness of fibre and ntrinsic strength when she comes to her muscle-making peri-

od; and suppose during that period her circumstances are such as to be very favorable to the formation of large muscles, what will be the result? In nine cases out of ten such person will have curvature of the spine, or some deformity of the body, caused by the extreme organic activity of the muscles of the body, operating to draw out of shape and form the bones of the body, which are weak and incapable, by reason of intrinsic feebleness, of any substantial resistance. Just here lies the explanation of the reason why so many more girls are afflicted with bodily deformities in the way of curvatures than boys are. It is because from five to fifteen years of their lives they dwell in houses, either in their own homes or in schools, and are made to submit to taxation of their nervous systems, getting no food of a quality to develop and make for them strong bones; so when they come to that period where muscles are to be developed under constitutional law and they pass from the girlish into the young womanly state, and begin to have their own freedom of action recognized by their parents, going into company, going to parties, thus living more in the open air, perhaps with less in-door confinement, they put on a muscular development, however feeble it may be, that is greatly superior to the development of their bones. So the bones give way and the body becomes deformed. Curvature of any bone can never take place except by undue activity of some muscle that has its origin or insertion in it, pulling it out of place, and thus twisting it. As symmetry of body can never exist except where bones and muscles are rightly proportioned in size and strength, it is quite necessary that while muscles should not be proportionally larger and stronger in their organization for the use to which they are to be put, than bones are for the use to which they are to be put, bones should not be proportionally larger and stronger in their size and use than the muscles are. If this is the case, we have what is called a rough-looking, brawny, ungainly, unhandsome, physical form.

LECTURE NO. VI.

PREVENTION OF AILMENTS.

BEFORE discussing what constitutes the proper method of training a human being during that period of his physical development which I have been pleased to call the nerve-making period, it may perhaps be well to go back and fetch up in the discussion one or two side issues, which have so important a bearing upon a right understanding of the whole matter of physical training, as to justify their exposition.

Every human being is born into this world with what may be called a definite capability of living in it. Some have this quality, or abstract power, in much larger resource than others; hence they are organically or constitutionally more competent to long life than those who have less of it. Nevertheless, it is by no means the fact that those who have the greatest vitality are always those who live longest, longevity depending upon a very great variety of circumstances and contingencies. The man with a feeble hold on life, may, by reason of careful management, outlive his fellow who has twice or three times his abstract power to live. It is not uncommon to see healthy, vigorous boys and girls, young men and women, and men and women of middle age, die, while those who have been known from childhood to be feeble, survive them.

This, however, does not make it at all the less desirable that children should be born with inherent power to live; because, other things being equal, the vigorous child can and will and uniformly does outlive the feeble one. A good con-

stitution is of great value; and as, in the language of a very celebrated patent pill-doctor, "the constitution is always that which constitutes," it is a matter of no small consequence that children should be constituted rightly. If they are, they may be developed rightly.

Among the things which should be incorporated into their constitutions, is this inherent power to live, or quality of vital resistance to disease, or, if one please to call it so, the element of tenacity to life. Inherited and organized into the structure of the child, this is one of God's most precious gifts, and may prove—as it surely will if the child is brought up rightly—to be a very great safe-guard to him. I am certain, however, that with our people, as a general thing, this capacity is not half developed; because, while the life of a generation with us is only about a score and a half of years, a good many persons live more than two score and some more than three score years, thus showing without any mistake, that the organic capability of human beings is much greater than their actual lives make manifest.

Capability, or the abstract power of living, and capacity or the actual power of living, are two very different things. The capacity is capability wrought up into actual force: capability is the quantity of force, which may or may not be wrought up. Whether it will or will not be, is a matter to be decided as the circumstances and surroundings of the individual affect him in his development as his years go on. In the matter of the development of this life-force, or abstract power to live on the earth, it is well to know in what way Nature designs its unfolding. I have called attention to what I deem to be periods or epochs of its development, or of constitutional change. Thus, when a child is born, it pushes on for the first five years, when a constitutional change takes place. The child's physical system undergoes

essential modifications at or about that time, then the ordinary processes of development go on for a decade of years when another constitutional change takes place, the body putting on a new order of growth. From that time ordinary processes go on for another decade, bringing the boy or girl to twenty-five, when another constitutional change is had; and at or about the transpiration of each ten years the individual passes through what may be called a constitutional period, clear up to the close of life. Watching the matter as I have done over a very large field of observation, I have come to the conclusion that more than three-fourths of all the persons who die in the United States annually, in a given number of years, lose their lives by changes taking place in their relations to the exhibition of vital power, at, or about or during their constitutional periods. Thus between birth and the end of the first year a much less number of children die than at or about the expiration of the year. Between the close of the first year and five years a much less proportion dies than at or about five years of age; between five and fifteen a much less proportion dies annually than at or about fifteen. Between fifteen and twenty-five the proportion is much less annually than at or about twenty-five years of age. So it is all the way through life with that portion of our population which comes to untimely decease and makes its exit from the world at periods of time which indicate most clearly that they were passing through constitutional changes. Instead of making these—as we all should at least up to the middle of life—for the better, they make them for the worse; and so lose power, become the victims of acute or lingering diseases, and die. I have visited nearly five hundred graveyards in the United States, have spent days in them gathering statistics, and I find that the records thereof bear out most unmistakably the conclusions to which my own per-

sonal observations have led me. Grave-yard records seem to have, on the whole, decades of years indicating periods of decease; five, fifteen, twenty-five, thirty-five, forty-five, fifty-five, sixty-five, seventy-five, eighty-five years, or thereabouts. These are approximately the periods which are given when those who lie buried there ceased to live on the earth.

Parents should, I think, notice these facts, and so see to it that, when their children approach what may be called periods of constitutional change, added care and watchfulness are given them. By doing so, they will increase the probabilities, not only of their children continuing to live, but of their being healthy. No very great and special care is needed; but more should be given at these periods of time than between them. Particularly is this so at the commencement of the muscle-making period indicated by puberty. That is a very marked change, and for a boy or girl to go through with it and come out on the other side, happily affected, furnishes in constitutional and functional health a very great guaranty for life for the next ten years. Only some extreme deviation from the laws of life and health will kill a girl or boy between the ages of fourteen or fifteen and twenty-three or twenty-five. Correct habits of living as respects eating, drinking, dressing, sleeping, exercise and rest, mental and social occupation, and taxation, will, when the period of puberty has fairly been inaugurated, insure one against death from any cause, except casuality or accident.

There is no constitutional period in the life of a human being, considered with reference to physical development purely, of more importance than the muscle-making period, or the period when the passions take on activity and positive expression. The boys of our country suffer less from re-actions which are unfavorable to health at that period than our girls do; because, as hinted in a lecture before this, during

their bone-making period or the period which lies between four or five and fourteen or fifteen years of age, our girls have very much less natural and healthful conditions of living than our boys do. They come therefore to puberty much less favorably situated for passing into it and through it than boys do. Probably, where one boy suffers from any abnormal manifestation of his sexual structure, growing out of its active development at the time, an hundred girls suffer. In truth it is rather an uncommon and extraordinary thing for a girl to arrive at pubescence and establish puberty so to have her health improved thereby. Nothing can be more disadvantageous to the future of a girl than to have this period work up in her constitutionally ill changes. Health impaired at this point, is likely to be permanently impaired, insomuch that the ill results in various ways are seen and felt through life. The reflex effects of abnormal puberty are, perhaps, to the degree that they exist with boys, as ruinous to their future health and habits as they are to girls. Boys are very apt, under circumstances which affect their lives and health unfavorably about the time puberty establishes itself, to take on a special class of ailments, having their seat particularly in the nervous system. They become subject to periods of very great passional fervor, which prompt and lead them to indulgences which are constitutionally ruinous. There is a vice which is largely prevalent with adolescent boys, which really demands and challenges criticism and severe yet kind censure, at the hands of every full grown man.

Our young lads should not be permitted through want of intelligence or proper instruction to fall into these indulgences; because thereby they weaken very greatly their constitutional stamina, and so impair the functional energies of their various vital organs. Thus they make their bodies

quite incompetent to the highest order of physical expansion and growth during the nerve-making period and the period immediately subsequent thereto, when all the various parts and structures take on solidification and assume a fixed condition. I regard it as a terrible evil that a young man between the ages of fifteen and twenty-five years should be the victim of the vice to which I here make only the barest allusion, having prepared a treatise especially on the subject.* But there are so many young men in the country who are suffering the loss of health by reason of over-taxation of their special organisms, carried on under circumstances that are as demoralizing to their higher sensibilities as they are depraving to their physical health, that I should feel myself unfaithful to my trust and the proper performance of my duty as a teacher of the laws of life and health, if I did not allude thereto in pointed terms.

Much of the propenseness of our young men to solitary vice is caused by their bad habits of living during their bone-making period. Both boys and girls,—as stated in a former lecture,—are fed on foods which are nerve-exciting, nerve-developing, nerve-deteriorating; and instead of eating or being made to eat foods which have a direct tendency to build up in them large bones, they are fed on aliments whose direct effect is to develop large nerves. When they come therefore to the muscle-making period, which impinges on the nerve-making period, they are already so habituated to excitability as to pass almost immediately from puberty through adolescence into manhood. There are but few adolescent youth, either boys or girls, to be found amongst our children. The boy or girl ceases to be such only to become a man or woman. Nature does not intend any such sudden

* "Debilities of our boys and our young men and their early ruin," by James C Jackson, M. D. This work is now in press.

transition. Between boyhood and manhood there should be the adolescent period, during which for ten years, or approximate thereto, a boy should put off his boyhood and put on his youthhood, to put off this and put on manhood; and the same should be true with a girl. Were our children brought up from five to fifteen years as they ought to be, there would be such a gradual passage from childhood to manhood, through the period of adolescence, as to give to them very much stronger, firmer, and more beautiful bodies. If this were so, marriages would not take place, as for the most part they now do in this country, any where between sixteen and twenty, for girls, and between eighteen and twenty-two for boys. Girls would not marry until they were twenty-three or twenty-four, and boys not until they were twenty-five or twenty-six, and oftentimes not until they were thirty years old.

Everything therefore, that can be done by parents to keep back such development of the nervous structures in their children as shall leave them to have this take place in its fullness only when they shall have made large bones and large muscles, should be done. Simple food; life in the open air; bodily exercise, alternated between productive industry and physical recreation; intellectual taxation only in the direction to which the five senses shall demand its exhibition; plenty of sleep and pleasant associations, should be organized as a system of hygienic agencies. These should be brought to bear upon children so as to aid them to develop organic force and incorporate it into their bodily structures through and by the normal action of the various organs whose appropriate business or office it is to keep the body alive and at the same time to make it grow symmetrical, beautiful and enduring. As a result of so doing, fathers and mothers of children would find three grand benefits.

First.—Boys organically feeble and constitutionally delicate, would be greatly improved and ultimately become hardy and robust.

Second.—Girls, whether constitutionally feeble or not, would come to have greatly added physical strength, and so pass into the period of puberty without danger, and through that into womanhood with powers of bodily endurance and womanly vigor greatly superior to those which now-a-days characterize our women. I regard it as one of the greatest evils in this country, that our girls are so trained during their younger years, that if they do not die when they come to womanhood, they are weakly and incompetent to bear more than two or three children. It is very much to be deplored that, American women do not have greater numbers of children. They are not to be blamed for it, because it is not in their power to have more; but if girl-children, even though born of feeble parents, were hygienically and properly reared, organic capability to bear more children would belong to them. It is not so much after all a matter of physical incompetency to stand the wear and tear of child-bearing, as it is, in the language of Miss Austin, that "they are structurally incompetent to have them." They are deficient in the organization of seminal force; they have no power to respond to the procreative effort. When they have borne two or three, or, at most, four children, their virility or procreative capacity is exhausted, and they pass into that state where they are to be reckoned as women who cannot bear children, not because of their poor health, but because they have exhausted their fecundity and are henceforth sterile. To subject girl-children, therefore, to such training during their childhood and adolescent lives as to make them strong in body and full of maternal efficiency, is to secure both for them and for society at large the grandest individual and social results.

Third.—A great advantage arising from putting children of both sexes through their bone-making and muscle-making periods of existence, so that the largest amount of vital force shall be organically and constructively brought out, is the protection they thereby get against the diseases which are considered as incident or peculiar to childhood. What is the use, when one comes to consider it from an abstract or philosophical point of view, of having our children smitten with so many diseases to which grown people are not at all subject? There is no such dividing line amongst the lower animals; or to the extent that it is seen, it exists, so far as I have been able to get at the facts of the case, exclusively amongst those animals which are domesticated. It is fair, therefore, to infer that to the degree that the distinction does exist, it is a result of the factitious life, or, in other words, the false conditions of living to which they are subjected by being brought into the use and the service of man. Even here, however, such distinction does not exist to the degree that it does with the human family. The kitten, the pig, the puppy, the lamb, the calf and the colt, do not have diseases to which older animals of their respective species are not at all subjected; nor do they have any disease, whether belonging to them as to the younger of their species, or as because of their peculiar species, with anything like the same frequency that human beings do. They are born, and somehow or other they live and grow up and reach maturity in much larger proportion to their entire numbers than human beings do. I see no necessity for children nor for grown up people to be sick as they are, except such as grows out of God's justice. It is needful that He should maintain righteousness; it is quite necessary that law should have its possible reactions; always, however, to manifest themselves in the shape of penalties for disobedience rendered. If fathers and mothers will see to it

that their children live and are brought up according to the laws of life and health, they will find that the large class of ailments now affecting so many children, and of which so many of them die, will not come near their dwelling. "The pestilence that walketh in darkness, and the destruction which wasteth at noonday shall not come nigh them, because they have made the Lord their refuge," and by obeying the laws which He has instituted for the government of their own lives and the lives of their childern, whose interests He has committed to their care, they will also find that they have become entitled to Divine protection.

Let every man and woman who may read this lecture who have children, or who expect to have children, bear in mind that it is much better and easier to prevent human ailments than it is to cure them when once their children have come to be afflicted with them.

LECTURE NO. VII.

ATTITUDES AND POSTURES.

In the development of the character of a human being, the body plays a very important part, insomuch, I think, that until philanthropists and Christian moralists shall find out that with defective physical organizations human beings never do have nor can have right spiritual development, will their efforts be available to the welfare of mankind as they otherwise might be. Without a right physiology as a foundation, one can never have a right psychology or spiritual philosophy of life as a superstructure. If this be true, it bears very intelligently and effectively on the question of the quality of physical organization, which in any given case a child shows. If a child be well formed, vigorous and healthy, as I have said in a previous lecture, other things being equal, the probability is much greater that when adult age arrives it will present a higher grade of moral characteristics, than would or could be the case had it been born with a defective or greatly deformed body. Training in a right form and shape of the human body is therefore a great auxiliary to the exhibition of right mental and moral qualities in later life; for habits, oftener than one at first thought would suppose, are virtues or vices, as they are conditions whereby power is expressed in right or wrong directions.

I greatly criticise the carelessness of parents in respect to their influence upon their children in the way of permitting them to form bad bodily habits, as these are often witnessed in or described by their awkward, ungainly, unpleasant

attitudes or postures of body and manners. Many children, if not interfered with by the power of parental authority or the force of parental example, would instinctively take up graceful rather than ungraceful bodily postures. One seldom sees a child who is old enough to show much bodily consciousness, who lies down or sits up or moves about in any direction, either with legs or arms, in a way that is devoid entirely of natural grace or ease of motion. Very young children, so small as not to be able to try to walk, but yet smart enough to creep, have a knack of putting themselves into a great many curious yet rather admirable attitudes. I have been as much entertained in this direction by babies, as I ever was by squirrels, and everybody knows how friskily beautiful a squirrel is. I shall be pardoned perhaps if right here I relate a little incident which transpired in my own history, in which a squirrel played a very prominent part. In the village of Ludlowville, in the county of Tompkins, in this State, I was once called upon, on the Fourth of July, to address an audience of 2,000 or 2,500 persons. The gathering was in the woods, and the platform from which I spoke was built so that a maple tree, some ten inches in diameter, ran through it. About a foot above my head it had thrown out a limb four or five feet long and as large as one's finger at the point of junction with the tree. I stood as near to this tree as I could and have fair swing of hands and head, and had been talking about half an hour, had succeeded in getting my audience thoroughly interested and was myself quite aglow with thought and feeling, was bringing my special argument to a clinching point, and was trying to round out my period with some little degree of oratorical effect, when quick as a flash of lightning in the distant horizon in a summer's evening, or almost as quick as that appears and disappears, a red squirrel rushed down the side of that maple tree, and perching himself on the

limb above my head, threw his tail up over his back, cocked himself on his hind legs and rang out in a most thrilling whir-r-r his vocal notes, and then very gravely began washing his face with his paws. The whole audience were convulsed with laughter, which broke up completely the impression I had made and was making, and I got them back to the same pitch no more that day. All the way through my speech thereafter, once in a while, as I looked around upon the crowd, I would see some man, woman or boy silently and quietly but heartily laughing, at the very peculiar attitude into which the squirrel threw himself when he sought to establish competitive attention. It taught me a good lesson in the direction of the moral influence of physical postures. If a squirrel could so gracefully relate himself to the expression of his physical sensibilities, as to upset the best impression that I was at the moment of his appearance making on an intelligent audience, I said to myself how much influence there must be in attitudes and postures as represented by gestures and bodily pantomine!

I hold it to be a grave and serious part of the proper training and education of our children, that they should be taught early how to bear their bodies about; and this is not a difficult thing if parents are conscious of its importance.

When children sit down on chairs, teach them to sit as they ought, to look well. When they walk, make them walk so as to give grace to the motions they put forth. Many boys grow up to be men without ever having been taught where to put or what to do with their hands. Sometimes I have thought that so awkward are intelligent men in their manner of disposing of their hands and feet when they are in the presence of others, that it would really be a comfort to them if they could dislocate these

organs and put them away while in company, as a visitor does his hat and cane.

In regard to different postures, let me say a word. Nature undoubtedly contemplates but two habitual postures for the human body. One, the recumbent, the other, the erect. All other postures are the result of convenience. The evidence that the sitting posture is so, is found in the fact that a human being cannot sit down with comfort to himself unless he creates an artificial standpoint of rest. To sit upon the floor or upon the ground like a Turk or Arab, one has to flex his legs, putting them into an uncomfortable position. One cannot sit upon the ground with the legs stretched out at right angles with the body, and remain so for any length of time, without great discomfort. So human ingenuity has constructed and contrived the chair, which, elevating the body toward the erect posture, enables one to occupy without fatigue a position half way between the supine and the erect. Much would be gained to the preservation and long continuance of the elasticity of the muscles of the human body were the practice of lying down for purposes of rest more common with us. The peoples of the East lie down when not walking about, much more than we of the Western world do; and they get their advantage from it. When, by walking or standing erect for a length of time, one becomes wearied in the legs or in the muscles of the hips or shoulders, to lie down for a little while, takes the pressure so completely off and relieves the parts previously taxed so completely from strain as to induce readily a sense of very great relief, thus reinvigorating the tired and taxed portions of the body and fitting them to the sustainment of new pressure.

In the matter of lying down, parents should take pains to train their children rightly. Children are much more apt

to get into a habit of assuming unhealthy and ungraceful attitudes when lying down if they are compelled to sleep together, than where each sleeps alone. This is true of adult persons also. If there be a necessity that children should sleep two or more together, it is to be submitted to; but if each child can have a cot, couch or bed by him or herself it is far preferable. It will pay well for parents to visit the bedsides of their children when they are asleep, and if they find them in constrained, painful or awkward positions, to turn them and straighten out their limbs. Boys often acquire a habit of lying and sleeping in bed so as greatly to disturb the freedom and fullness of the circulation of the blood, causing unpleasant dreams, difficulty of breathing, inactivity of the liver, and unnatural nervous excitement of the reproductive structures, who would be entirely free from these and other like abnormities if they were trained when asleep by their parents. If one doubts this, he has but to test it by trial. Let him go to the bedside of a boy or girl, who in a deep sleep lies curled all up, as a puppy would upon the floor; turn the body and straighten the limbs, putting the hands down by the side of the body, and carefully cover up and leave the child. More likely than not, such one will lie half a night without substantial alteration of position. If this is followed up by impressing children when awake with the importance of avoiding, while conscious, cramped lying positions of body, it will not be a great while before they will, on going to bed, straighten out the limbs, lie with the head almost on a level with the rest of the body, and go to sleep without delay, to lie for hours without manifesting any desire to change the posture, because when a person so lies that pressure is distributed in a right ratio, there is a sense of ease which rather induces remaining in that attitude. The better the blood circulates from the head to the feet, when one is in bed and asleep,

the better is the recuperation of the body, as against previously induced fatigue. This of itself becomes a great prophylactic, and would serve, if habitually operative, to keep one free from a great many diseases which now afflict our people.

Until one gives it his attention he hardly knows how vast is the number of persons who walk ungracefully. In the year 1840, while residing in the city of New York, having my office in Nassau Street and my boarding place almost up to what is now Union Square, I used to walk down from the house to my office in the morning, and so always made one of a great crowd of persons pushing themselves down Broadway to their various places of business. I became greatly interested in studying the various peculiarities in the use of their legs of the persons who, like myself, might be going down Broadway. After a while I learned that I could tell the nationality of a person by his walk. Germans walked after one manner, Irish after another, and Americans after another, and so on. Few, however, of either, walked gracefully; some had a shamble; some a shuffle; some a wiggle; others a waddle; others still, a combination of all these. Here and there I could see one who got along, it was obvious, but how, or by what means, mechanical or otherwise, it seemed difficult to discern. The motion was nondescript. Some walked with their heels striking together every two steps; others with their toes turned in; others with their knees rapping together; some with little or no motion of the legs except at the point of junction with the body, the hip motion seeming to be the only motion possible. Some seemed to assist very materially in propelling themselves by swinging their arms; some by flexing the arm at the elbow, making it like the wing of a bird and then swinging it backward and forward at the shoulder, and some by wiggling their bodies, to have the legs follow the wiggle.

The matter became one of a good deal of interest to me, and I used to go out some days and take a promenade on Broadway purposely to study attitudes and motions. On the whole this experience was beneficial. It had the effect to improve me in my walk to that degree, at least, that while formerly I used to be very ungraceful, now, if not positively the opposite, I am capable of walking decently. Graceful walking is a great accomplishment, and has essential use. He who is a good walker, and knows just how to relate his body so as to get the largest benefit from the locomotive impulse, will take pleasure in walking, and will derive great benefit from it. Badly trained as our children are in the direction of attitude and posture, boys are greatly superior to girls.

It awakens great indignation in me to see how thoroughly heedless and careless mothers are—and for that matter fathers too, only as a general thing fathers do not know very much about what their girls are doing—in this matter of teaching their girls right bodily positions when in the act of locomotion. This defect of girls in the act of walking, is in a measure attributable to their very feeble development of the large and small bones of the leg between the knee and ankle joint, and the almost entire absence of bellied muscles over these bones. The legs of girls are like drumsticks. This is to be accounted for, as I have previously said, by reason of defective food, as one thing, and also of their wearing garters around the leg just below the knee for the purpose of keeping up and making smooth in appearance their long stockings. This ligature, when tight enough to serve this purpose, does really produce a very bad effect on the muscular development of the leg, and its use should be foregone by every mother in the arrangement of her child's clothing. It is said that it is a practice amongst the noblewomen of England to teach their daughters how to stand.

Through their younger years they are made daily to assume a certain bodily position and remain motionless for a time, then start off and walk, keeping as nearly as may be the same position of the trunk of the body as when they stood still. This adds greatly to the gracefulness of their walk.

Let me specify a few more glaring defects as habitual to our girls in the direction of posture when standing motionless, and when under motion. First, is to be seen a thrusting forward of the head by a slight flexure of the neck that takes it out of a line of perpendicularity with the body. This is partly induced by, and partly followed by a bringing forward of the shoulder bones which make the arms hang outside of the line of perpendicularity. The true way to stand erect is to have, as the arms fall down or become motionless, the hands rest directly over the point of the hip bone. If forward or backward of this, the position is unnatural and induces either contraction of the lungs by pressing the ribs in upon them, or strains the intercostal muscles by the unnatural throwing back of the shoulders.

Girls are defective in the way of stooping. Thus they contract narrowness of the chest, learn to breathe only half a breath, do not fill the lower lobes of their lungs, or, once filled, do not empty them, bring unnatural pressure of the ribs to bear on the liver and press in the breast bone upon the stomach, lessen the power of contraction and expansion of the diaphragm, making useless more or less the abdominal muscles whose office it is to assist in part in the act of respiration, get therefore in a habit of breathing so that only the upper part of the lungs is used, while the lower portion is nearly or quite unused, creating shrinking of the stomach because of the pressure upon it and inducing weakness of the muscles which keep the bowels in place. So from lungs to hips they have a group of ailments originating in, and inflicted on them by the unphysiological positions of body to

which they have been permitted to habituate themselves, aided also by bad conditions of living.

Another great defect to be observed of girls, is the little use to which they put their legs below the knees in the act of walking. Where a boy when he walks will be noticed as lifting his foot clear from the ground at each step he takes, like a gallantly stepping horse on the road, and striking his foot down on the ground at the toe before his heel touches, girls will be found to move their legs very little below the knee, but make a flexure which results in motion of the muscles at the hips and uniformly put the heel to the ground before the toes. Because of this defective mode of motion is it that women find it easier to walk with high-heeled than with low-heeled shoes. The wearing of high-heeled shoes however becomes a powerful promoter of disease of the pelvic organs. A great many girls and married women induce uterine weakness or displacement by changing the center of gravity through wearing high-heeled shoes. Men, walking as they do, do not need high-heeled boots. When they wear them, they are forced to walk more or less as women usually do; and as men walk ten times as much daily as women do, at least on uneven surfaces, they gradually learn what kind of foot cover, while protecting their feet from injury and keeping them warm and dry, enables them to lift their legs and get over the ground in the best manner.

I advise all parents to train their girls in this thing; making them walk by bending their knees, and not walk with their toes turned in; making them wear low-heeled shoes, and by using the lower muscles of the calf of the leg, add to their instep power. It is noticeable that where one has well-developed muscles on the calf of the leg, the instep is usually well developed.

LECTURE NO. VIII.

EDUCATION OF THE INTELLIGENCE OF CHILDREN.

Every child may be said to have its consciousnes represented through four departments of power:

First.—That which expresses its propensities.

Second.—That which indicates intelligence by observation.

Third.—That which shows reflection.

Fourth.—That which shows intuition or spiritual impression.

I propose in this lecture to consider the expression of consciousness through the powers of observation. Whatever may be the peculiar mental and moral philosophy which any person may accept as explaining to him better than otherwise the existence and the facts of human consciousness, whether he calls his philosophy Phrenology, Psychology, or Metaphysics, there is no difference between him and others who may hold a different philosophy, with respect to the truth that all human beings do make their way to enlarged knowledge by and through the exercise of their faculties of perception. Phrenology divides the intelligent faculties of man into the departments of perception, and reflection. I wish to discuss in this lecture the uses of the perceptive powers, and the importance of having children trained and fitted to use these faculties to much greater extent than at present they do. In taking note—as I have had very large opportunities of doing—of the action of parents toward their children in this regard, I am compelled to say that I think their conduct very blameworthy. I scarce-

ly know of a man or a woman who is a parent, systematically and with pains-taking energy trains his or her child or children to the best use of their perceptive powers. To this lack of training of their faculties in early years, are the large number of failures of success in life attributable. Boys are better related to the department of their observing faculties than girls are, by reason of the greater freedom of action which is accorded to them; but they are wofully deficient in the matter, and most of them grow up without ever being half drawn out in this sphere of intelligence. To rectify this, I submit that the whole scheme of scholastic education the country through, should be broken up and reorganized on a new and philosophical basis. I am not opposed to the system of common schools, which is a feature rather peculiar to Republican institutions, but the way in which the children in these schools are educated is quackish, and to use no harsher term, simply abominable. On no plan which involves well established mental philosophy, on no basis which recognizes an understanding of the laws of human nature, can the education of American children after the common method be justified. The blind leading the blind, and all tumbling into the ditch together, is a good illustration of the folly which characterizes our modes of trying to teach young children.

Every child needs to be educated in and through the use of his five senses. Of these, doubtless the sense of seeing takes precedence. By seeing, all the other senses are quickened. It is so to some extent where any organ is particularly drawn to use; but sight is the superior sense and in order to bring out the other four senses and train and educate them to their largest measure of power, the sense of sight should be made the leading sense, and its possessor subjected during studying hours to its keen, close, and laborious exercise. Could there be any sillier plan of education

than that which is everywhere at present in use, of taking children and for six hours every day shutting them up within enclosed walls and setting them to the acquisition of knowledge which makes every sense they have, hold a debilitated position? A little creature who has been in the world anywhere from three to ten or twelve years, after the popular plan of education is forced into situations where all the five senses have just as little to do with bringing him information as it is possible to make them. What such children, boys or girls, need to know, are those and only those things which can be taught through the exercise of the senses; hence their lessons from day to day should be through the observation and understanding of objects which are brought to their knowledge.

Object lessons are of the highest importance to them; abstractions are of no consequence. If they are to reason, they should do so on the inductive method. Show them an object and set them at work to trace back the cause of its existence and find the principle which underlies that existence. Give them something to see, to handle, to hear, to taste, to smell, and then make plain to them by explaining *why* such a thing exists as it *does*, and so is different from other things. Once the fact of its existence is brought to one's mind and he is led to comprehend the reason why it exists, you have him ever after on the side of knowledge and of truth, on the side of philosophy and morality, on the side of law and Divine authority, and with reference to this particular thing, you will always find him in every circumstance in life maintaining a reverent and loyal allegiance to the Divine mind and creative skill. In him is forever fixed a sentiment as well as an acknowledgment of allegiance to his Creator. Since God never does anything which is not pregnant with Infinite reason—because all his doings are in accordance with the nature and fitness of things—so the

child's moral sense, feeble as it is, recognizes its obligations to acknowledge existing facts and the principles which underlie them, to the degree that its consciousness recognizes them as having originated in the nature and fitness of things. Beyond this point no child's belief will go. He will either remain ignorant or he will become skeptical. To every child, the world in which he lives presents ever fresh and incomprehensible phenomena, and his powers are challenged to their utmost to understand these. Nothing can be more fatal to one's highest welfare than to place him under a system of intellectual training which proposes to permit him to live amongst these phenomena either without understanding them or without desiring to do so. The deadliest ruin comes over such child when he is once resolved into intellectual quietude with reference to transactions which are going on around him all the time and about which he has no intelligent knowledge. We talk oftentimes from considerations of morality and religion about the depravities of man. Our souls grow effervescent in our detestations of them, or swell up in an almost superhuman pity toward those who by reason of such depravities become greatly degraded in personal characteristics and social position. Do we ever stop to think that, largely, such moral degradation has its origin in the false system of education to which all the children of this country are subjected? that persons because they are not properly trained to the use of their organs of perception independently of the exercise of their reflective faculties, grow up in the midst of the most wonderful manifestations of Divine wisdom and love, as shown in the material phenomena that everywhere lie around them, without ever having one single quickening of their higher natures to understand these? I cannot conceive of any degradation or moral debasement which is really, in an abstract view, more deplorable than that into which a human being is thrown

who having eyes to see, sees not; ears to hear, hears not; a heart to understand, but has no impulsive beating to comprehend. The curious, the inquiring, the investigating, the researching mind, has its own restless impulses as guaranties of safety, and securities for ultimate success, that can be furnished in no other way.

If, then, parents would take their children and bring into exercise their faculties of observation, teaching them to handle, to look at and in every way observe the various objects with which in their childhood life they come in contact, so as to know what their natures are, what the laws of their development are, in what way they make progress and reach their ultimate end, they would furnish to them a catechism, instruction in which, in my judgment, would be of vast use to them. To teach a child enquiring after God, through God's manifestations of Himself in and by the objects which He has presented to the child's consciousness, is to make such child, by and by, competent to take in higher fruits and cherish them with affectionate regard. Parents, then, are faulty with their children in this respect; that they do not try to teach their boys at all, leaving them to gather grapes of thorns and figs of thistles Boys in this country get their education with reference to material objects, pretty much as Topsy in Uncle Tom's Cabin got hers; they pick up what they have, they have no teachers! Am I not right? Let us see.

What is your child studying at school? Some branch in which he has to learn to recite from memory. A book is put into his hands and he is made to *get* a lesson in it. If it is about fishes, he catches no fish. If it is about birds, he never shoots nor traps these. He is not permitted to rob a bird's nest, for that would be immoral and cruel. Is it about stones? no stone-hammer is put into his hand, and he permitted to break them in pieces with his teacher standing

by to explain their nature? Is it geography? he is told of land and sea, but he is not permitted to travel. Is it about population? he sees nobody but the people of his own place. Is it about commerce? he grows to manhood without ever having seen the sails or sides of a vessel. Is it about politics? his father is a partizan instead of a philosopher. Is it about finances of government? he has never been made to comprehend the difference between gold and silver on the one hand, and shinplasters on the other. Is it about legislation? three-fourths of all the men in this country never saw a law-making body in session until after they had voted to make it such. Is it about religion? he learns the catechism, goes to Sunday-school, attends the Bible class, and when old enough, is made to go to church every Sunday; but precious little real vital Godliness is he permitted to see, either in his own family, in society or in the church at large. What then does he know except what he learns by routine? and does a child *know* anything because he has been *told* that it is so? If you give him as a lesson the multiplication table and make him recite it from memory, he asserts that twice two are four; six times one are six; six times seven are forty-two; but does he *know* it? Have you got it into his consciousness so that he *sees* the truth of the assertion?

Into a large majority of all the processes of knowledge that are educational, to which you introduce him, there is not a single element of the actual. He has received what he has been told is true *as* true, I might say without any belief that it is. It is accepted, and that is all there is of it. Such a delving into the department of knowledge mainly by reason of bare assertion, enfeebles a child, and after a while, by constant reiteration, he acquires a habit of mind of believing as true what he is told, and henceforth through life he is the victim of his credulity and perhaps of the wildest, baldest and wickedest superstition. Between him and his fellow

there is always distrust; and between him and his God there is a great gulf fixed which he has neither the genius nor the courage to attempt to bridge. He lives while he lives, likely as not to be the dupe of others, and dies in the conditions and with the character of a half developed person. It is as true as anything can be that the great majority by far of all the men and women who have had existence on the face of the earth, have lived and died with their powers not half as well developed as they might have been under the same circumstances, had right parental oversight of them in the way of intellectual training, in their younger years, been had.

If it be true of boys that they are brought under no well arranged system of training of their observing powers, it is quite as true of girls, that they are neither trained or permitted in any way to exercise their observing faculties to any great degree. Hence it is that while naturally girls have as great desire to know, manifest as much curiosity by inquiry, and are quite as earnest to understand things as boys are, by the time they get to be women, they show that they neither know nor do they care to know much of what is transpiring around them except within that very narrow and limited circle in which they move and wherein they have formed associations of ideas. I feel that this is a great crime which society has committed against woman. It has established the plan of depriving her during her earlier years of life of all well-arranged and liberal opportunities for drawing out, making strong and vigorous by exercise, her faculties of observation, and thus trains her so that when she arrives at adolescence and passes on into womanhood, the spirit of inquiry and of investigation measurably dies in her. When she ceases to grow physically and consolidates her physical frame, her intellectual and moral development has substantially reached its culminating point, and thence she passes through life acquiring but little. She only makes use of

what she has already acquired, which is largely that kind of knowledge which serves no great purpose in the way of expanding, refining, highly cultivating and making capacious her soul and spirit. It is a violation of God's law and a crime against woman to take her when a girl and so place her that she cannot gather up a large mass of intelligence with reference to existing facts, so that when age brings into use her powers of reflection, she cannot reason and decide questions of truth for herself.

Taking the past history of man as a basis, I think it safe to say that only very few persons in each generation have been so situated as to be able to reason with reference to truth, independently of any knowledge which might have been furnished to them through existing facts. Almost all good, sound, safe, valuable thinkers have been made such through the possession of keen and vigorous and very actively exercised faculties of observation. They come to conclusions in every department of knowledge which are not to be gainsayed and have to be accepted ever afterward as sound and true, because of their close and patient study of facts and phenomena which had existed about them. In almost every department of science this has been the way in which sound, large and ultimate knowledge has been attained.

In agriculture, in mechanics, in the natural sciences, in the Fine Arts, this has been the way in which persons have made progress. Some men or set of men living in different parts of the earth contemporaneously, have observed certain phenomena and have patiently set to work to find out what were the laws or underlying forces that produced them. They have gathered together as the result of their observation, and experiment, a great class of facts quite similar and accordant; then they have drawn conclusions with reference to them Still further and more eminent experiments and wider observations have confirmed their conclusions, and thus

they have arrived at the knowledge of principles under whose activity the phenomena were brought into existence and were made to take on the character of effects. Here and there society has shown a man who, sitting in his own study, without much acquaintance with the outer world, not even very much of an observer or student of material events, becomes inspired of God, as it were, to make declaration of principles which, when these come to be tested by other thinkers through the facts which they have observed, are confirmed as true; but such persons, I declare, have been to the whole mass of mankind what angels visits to this world have been, "few and far between". God's order of unfolding truth ordinarily to man is, first, through the perceptive organs, then through the exercise of the reflective faculties, and then through the use of the spiritual or impressional powers.

If this be so, how important it is that girls should be early trained to the knowledge of things in detail. That they may be thus trained they must have personal freedom of action given them, to go and to come, to see, to handle, to touch, to taste and to smell. Their life should be as free as that of the squirrel. If they are to study at all, they should study objects. The nature of a tree and its uses; the nature of a beast or bird, the law of its procreation, growth, perfection; the nature and quality of soils, stones and rocks; the nature and uses of plants; the nature and use of air, light, heat, and modes of motion. But these should not be studied in the schoolroom, they should be studied where they can be examined and their transformations can be witnessed—in the open air.

If some man and woman of genius would rise, having in them vital force enough to institute a peripatetic school, gathering together a class of scholars and spending time with them every pleasant day, summer and winter, largely in the open air; teaching them, notwithstanding the liability

because of the great variety of surrounding objects to have their attention drawn away, to fix their mind strictly on the thing to be taught, taking it up in all its variety and amplitude and fastening it in their memories at the time so it would never be forgotten, what such children would acquire in the way of knowledge and in the way of discipline in the course of one year, would be of more value to them than ten years of ordinary schooling now is. It would be so for the reason that, outside of the knowledge actually gained, would be acquired the power constantly to obtain knowledge. Wherever such child might be, once the habit of close observation and fixed attention was established, knowledge would come pouring in through eye and ear and finger tip, through nostril and tongue. God would be constantly infusing new intelligence into the child's nature. The sensorium would be an immense reservoir of facts, and these would be laid away to be generalized upon at the proper time. The memory would become quick and tenacious; the power of analysis or of keen discrimination would be developed in large measure, and many children who under our system of education are dull and stupid, would come to be quick, sagacious, ready to learn, and wise to use their learning. If this course was pursued with girls, it would change the whole phase of our socialism, and I will tell you how, and why. Only by this method of imparting knowledge can parents or teachers ever discover what are the natural mental bents or intellectual proclivities of children.

> "Full many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear,
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

As things go now, nothing is known, comparatively, of the peculiar mental or moral organization of individual children. They are educated under quite general classification.

Especially is this true of girls. In every school in the country, no matter of what grade, girls receive the same sort, style and finish of education. If there is any difference, it is on account of pecuniary ability on the part of some to proceed farther in their education than others can. Differences of temperament, of mental and moral constitution, of organic disposition, of natural taste, are not made a reason for difference in studies. These differences are not recognized to any great degreeas existing in boys. Hitherto, nearly all the colleges in the United States have required of all the students who came to them the pursuit of the same curriculum. If a young man thought of being a lawyer he must pursue the same studies that he would if he thought of being a merchant. If he intended to be a doctor, if possible to bring it about, he pursued exactly the same collegiate course as though he meant to become a chemist.

After college educaion was finished, such young men—being men—could throw themselves out into society and pursue different professions. With girls this has not been so. Hence they have all been not only educated—to the degree that they have had education at all—on the same plane, but when once their schooling is finished, they have had to occupy the same plane. I am convinced that this has been a horrible wrong with reference to woman. Under my twenty years or more of professional life—in which I have had very large opportunities of studying the mental constitution or organization of girls—I am confirmed in my conviction that there is as great diversity of gifts amongst them as there is in boys, and that they possess not only as varied talent as boys, but quite as vigorous brains.

If, therefore, girls were trained scientifically to the use of their faculties of perception, and then when they grew to womanhood were at liberty to apply this knowledge to the pursuits in life on a platform as broad and varied as men,

they would immediately begin to lessen the distance which now exists between men and themselves in the fullness and capacity of the reasoning powers: for if what I have said be true, that for the most part the reasoning powers of mankind rest for their energy and strength of capacity upon the previous training which their fact-gathering powers have had, it follows I think legitimately that to enjoy the sphere of the acquisition of knowledge in the department of facts, would add materially to the strength of the reasoning powers of woman, when these facts had to be organized and generalized so that abstract deduction might be made therefrom. I call therefore, as a mere matter of justice to the girls of our country—and scarcely less so to the boys—upon all fathers and mothers to give up the plan of letting their children be educated in a half-way, blind and unprofitable manner; and to take hold of the true and philosophical plan: for to use one's powers of every sort to the obtainment of profitable and practical knowledge, is to add greatly to one's securities for being well-balanced, well-behaved, morally useful, and actually virtuous in life.

LECTURE NO. IX.

THE NERVE-DEVELOPING PERIOD.

Physiologists have come unitedly to the conclusion that the brain is the seat of the mind, and that its proper organization and growth underlie intellectual consciousness and all the possibilities of mental expansion. Whoever has a defective brain will therefore have a defective mind; and one's brain may as truly be defective in the quality of its material as in size or manner of development. It is not true that he or she who has the largest brain will be the largest and most comprehensive-minded person, not even if educational opportunities be the same. In order that size of brain may be the measure of mental power, all other things must be equal. One person may be the mental superior of another, simply because of his superior quality of brain. There is a very great difference in the material of which different brains are made. Partly, the difference in persons is owing to what may be called transmitted quality, and partly to the use of material substances, as foods and drinks, out of which brain is made.

I am a firm and enthusiastic believer in the transmission of qualities by hereditary descent, and hold that amongst human beings, as amongst lower tribes of animals on earth, blood decides position, character, qualification and success; and that it is a very great misfortune, by marriage and its consummations, to introduce into a family of persons having high and excellent strains of blood, currents that are far inferior, thus positively deteriorating the race. Out of the skull, at the back of the head, the brain passes and descends

along the backbone in the form of what is called the spinal marrow. From this, at various points of the backbone, shoot out nerves, which go to the various parts of the body, having various uses to serve and various functions to fulfil. In contemplating the growth, perfection, physical vigor, enduring power and rational use of the human body, with a view to put it to the highest service of which it is, under its organized form, capable, great heed should be paid to the process of developing the nervous system. In previous lectures I have undertaken suggestively to show in what way, strong, compact, closely-knitted bones, and strong, powerful and elastic muscles may be developed. In this lecture I desire to show how or by what means parents may train their children, or children may train themselves, so as greatly to improve the growth and complete organization of their nervous structures, both as respects size and quality of them.

In considering this point, the first thing to be taken into account is food. If the first five years of the child's life should be given practically to organic development, or to establishing relations of consciousness to existence, and if the period from five to fifteen years should be devoted chiefly to the formation and growth of healthy bones and to the exercise of the organs of perception, and from twelve to twenty to the growth of muscles, then from twenty to twenty-five should be devoted to the growth and perfection of size and quality of the nervous structures, or, intellectually considered, to the education of the organs of reflective thought.

Whatever kinds of foods a child needs during the period of its existence from birth to puberty, thereafter, it demands and should have, a decided modification in the quality of its food. A boy between fifteen and twenty-five needs to eat kinds of foods that he did not need between birth and fifteen years of age. It is as of much importance that the quality

of his food should change, as it is that the quantity should be enlarged; because, when he reaches the period of the unfolding of his powers which involves him in the mental exercise of organizing, classifying and arranging of the facts which he previously has observed, so that therefrom he may deduce rational conclusions and establish in his own consciousness principles that are imperishable—because absolutely true—he brings into play a new set of faculties, which are for their exercise dependent upon a different set of organs, which organs can only serve their legitimate purposes as they are from day to day fed and sustained in their work by means of the blood. The blood cannot furnish these organs with the necessary organic materials to keep them in repair, unless, with the aid of other agencies, it gathers them up from the food which has been eaten. If the lad, therefore, who is expected to think, does not eat the right kind of food, out of which the right kind of blood can be made, out of which the right kind of nerve can be made, that portion of the brain or of the nervous system which should reflect or think, cannot do so, and to the best advantage.

Thus the young thinker finds himself disqualified to think, not because in the abstract he has no facts laid by from which thought is deducible, not because his mental organization is so defective that it is in the abstract incapable of thinking; but because he has furnished him through the food he eats, the water he drinks, the air he breathes, insufficient repairing power as against waste which is going on all the while in his nervous structures. If a man's muscles wear out, and his bones become lessened by use, so does his brain; and that portion of it which is put to larger use wears out more rapidly.

It is not an uncommon thing to see men quite capable of close and varied observation, with little or no power to

deduce general principles or establish scientific conclusions by means of facts which they have observed; and this, not because they are not *organically* well qualified to reflect, nor because they are indisposed or intellectually unfitted to reflect; but because that portion of the brain within which the reflective organs are located, is not properly sustained by general vitality.

Waste goes on in that department rapidly, while repair goes on very slowly. As a consequence, enfeeblement of the faculties of reflection ensues and the man cannot think. Do we not see this every day in the case of sick persons? How keen to observe everything that goes on a typhoid fever patient sometimes is. So acute as to be fretful, peevish, fault-finding and complaining because the nurse does not do as she ought. Bring up, however, a matter of business which involves the use of the reason, judgment and the will, and the poor fellow says, "O, don't trouble me with it; I can t think."

Before he ever can think any more to good purpose, reparation of the waste of his frontal brain must take place. Because of failure to keep that portion of the brain which represents the reflective powers of the mind in good vigor, is it that so many students in colleges break down, fall behind their classes, to become dyspeptic and have to give up study; for it is a curious fact that with the exception of the debauched use of the cerebellum in the direction of the exercise of the amative powers, no portion of the human brain holds such sympathetic relations to the stomach as that which describes the organs of reflection. Only can the licentious debauchee break down the integrity of his stomach sooner than the closest applicant to study in the direction of the acquisition of reflective knowledge.

The dietary of all the colleges, academies and select schools, where students are found boarding in such insti-

tutions of learning, is objectionable in the extreme. In one direction, if in no other, is a criticism of the severest nature justifiable; that is in the bread used. No person can for a long time, eat as a staple of food, raised white bread, made of superfine flour of wheat, without putting his brain into debilitated conditions. If the experiment were tried, so as to make a test question of it, it could be quickly settled forever. Put any reflective thinker on such bread as an *exclusive* food, let him eat it freely and nothing else for a fortnight, and his powers of thought will by that time have greatly diminished in effectiveness. Make a complete change at the expiration of that time and feed him on wheat bread made of unbolted flour wet with water, and in one fortnight his powers will have regained their elasticity and freshness, and study will again be a delight to him.

Wheat bread made of superfine flour and raised with yeast is one of the staples of food in all the literary boarding schools of this country. The ill effects from its uses are somewhat modified, because of the mixed or varied diet of which it only composes an essential part; but those other articles are, many of them, faulty. Our students eat largely of flesh meats, which for the most part are very badly cooked. It so happens that neither beefsteak, nor muttonchop, nor fat pork, nor bacon, can in any very essential degree furnish material out of which nervous structure can be made. Take then white bread as one staple, and flesh meat as another, and you have the two more important articles or substances out of which the foods for students and thinking men are furnished, whether they are habitues of literary boarding houses, hotels or private dwellings. Because men eat and drink as they do, and use their brains in the department of thought as much as they do, is it that so many break down, become sick, and die early. A thinking man is not, generally speaking, so related to activity as to demand much

muscle; yet, one of the articles of food which he eats—flesh meat—is directly calculated to give him large muscles, but not large nerves. Another article of food which he eats—the bread to which I have alluded—is directly calculated to give him fat. It is largely starch, which is transformed within the digestive structure into sugar, and thus organized into fat; which has only the double purpose of making the muscles with which it comes into contact move easily upon each other, and the furnishment of material which the oxygen of the lungs and the blood can set on fire, and so keep the body warm. Here then are going on extraordinary processes in directions where there are no extraordinary uses for them. What does a man whose business it is to sit and study or think and organize thought, so that it shall be of practical avail to himself or somebody else, need of large muscle or of a large amount of fat? He does not walk half a mile in a day; he always has plenty of clothing to wear, and sits, in cold weather, in a warm room. What he needs is a daily supply for his nervous structures as against the wear and tear to which, by his business, he necessarily subjects them. If then, instead of eating white bread and largely of lean meat with potatoes, butter, pepper and salt, with strong tea and coffee as beverages, he would live upon such foods as would furnish him with nerve material, such as good unleavened wheat bread, oatmeal cakes, rye gems, with good sweet cream or good fresh cow's milk, eaten in free quantities, with peas and beans, and flesh meats, if he desires them, only occasionally, with the different kinds of fruits, many of which, like the pear, the plum and the small berries, have in them proportionally large quantities of nerve-making substance, he would have a clear head, power of continuous thought, enduring intellectual capacity, with the capability to react normally or healthfully by sleep every night, as against the fatigues which he imposes upon himself every day.

I have seen it tried too many times, and have got testimonials from too many men and women as to the soundness and correctness of these views, to be at all in doubt in respect to the value of the suggestions here made. I could quote thousands of men and women who, up to the time they became my patients, had always lived in the style common to our people as regards their dietetic, drinking and general life habits, who, having become sick, were restored to health by the psycho-hygienic methods employed at Our Home, and having gone home, have entered anew and afresh into business, and have done day after day, year in and year out, more business than they ever did before, with vastly less substantial and permanent wear and tear. These testimonies range over all the professions which are liberal, mechanical and handicraft, and settle the question just as far as abundant facts can ever be said to justify conclusions.

During the period in which the organs of reflection make themselves for the first time actively efficient, there should be great attention paid to what one eats and drinks, in the direction of the proper upbuilding and evolution of the nervous structure. He who wishes to have the best brain, should not habituate himself either to use fermented, brewed or distilled liquor; nor should he use tobacco in any form, nor poisonous or noxious drugs as medicines. If from any cause he becomes ailing or sick let him fall back upon his vital force, and, suspending labor, take plenty of rest, instituting severe abstinence. He will then recover with no ultimate injury and much more quickly than if he resorted to the thousand and one pestilent expedients which everywhere prevail in ordinary society.

In order to make the best development of nerve structure, the thinking man should not give up during this period the exercise of his perceptive faculties. Better for him by far that every day he has his walks, and under such circum-

stances as to give him new and fresh exercise of his faculties of observation. Right social intercourse is very desirable in this direction; and as quite likely he may be a student, it is of great consequence to him that his studies should during this period be pursued peripatetically, as much so as when he was educating himself almost exclusively into the use and availability of his organs of perception.

It is during the Nerve-Making Period that one comes, if ever, to conceive and understand what particular course in life he should pursue, in order to succeed in the best manner. Letting him have the run and free use of his five senses fits him by the knowledge he obtains, under their exercise, to reflect wisely, when his reflective faculties come into active play. It is a great pity that so many persons are induced or forced to follow pursuits for which they have no natural liking. Parents, and especially fathers, are very arbitrary in this respect. If a man is a merchant and has made money by trade, he wants his boy or boys to be merchants, while one of his boys may be fitted for a lawyer and another for a sculptor. If this be the case, why should the father be such an addle-pate as to undertake to make either a mere trader? Neither of them has any liking for traffic or trade. Why not then bring them up in so simple and unconventional ways as that when, having reached young manhood, they shall gravitate easily toward the pursuits for which they have a natural bent, and which they can follow all their days with earnest and enthusiastic admiration? It is not so much because men are not qualified to succeed in life, that they make failures as they do, as because they undertake to succeed in directions for which they are not at all fitted.

I presume that I have given, in the last twenty years, either by personal examination or by letter, advice to a thousand boys and girls as to the pursuits in life which they should follow. I do not believe that I have ever had five

who were not thankful for my suggestions. I know that I have upset and re-arranged prospective conditions in life for hundreds of such persons, against the wishes and conclusions of their parents, and the parents themselves have subsequently thanked me sincerely for my advice. It is just as easy to know for what a boy or a girl is fitted, as it is to know to what use to put an ox, a draft horse, a dog or a trotting colt. How foolish we should think a man who should undertake to make a greyhound into a pointer, or a poodle to serve the uses of a Siberian bloodhound. Every living human being is organized by a law that is definite in its operation and therefore is understandable, into the possession of—and therefore is entitled to the recognition of—his own individuality. Rightly considered, no social obligations can ever impose upon such person the abjuration of his or her personality. To be a person, maintaining one's own identity; having one's own acknowledged sphere; enjoying one's own rights; possessing one's own immunities, and protected in one's own privileges, is a cardinal right which human consciousness establishes. In fact, to be a human creature, necessarily brings into existence all such rights and challenges their recognition at the hands of everybody.

Parents have no claim, simply because they have given life to a human creature, to direct the energies of such being all the way through the sphere of its earthly existence. They are not placed to exercise authority so much over their child, as they are to recognize its special ways, its rights to life, liberty, and the pursuit of happiness, and furnish it with proper protection in their exercise. No parent can be the rightful master of the destiny of his child. His business, chiefly and mainly, is to watch the peculiarities of his child, make himself familiar with the child's wants, see that the child's necessities are met, and that it has good healthy opportunities for following the law of its own being.

Under such training there would be little danger that many children would go wrong; because with all the lurch from a direct line to the higher life which human nature has taken, on the whole, men do swing toward the right a great deal more than they do toward the wrong. If it were not so society would be unbearable. As it is, considering their limited knowledge, they manage to get along quite well. Vast improvements, however, could and would be made, if all the training and education of children were in accordance with the fundamental laws of human nature; one of which laws is, that in order to do the best possible for one's self, that pursuit should be chosen for which one has the greatest liking. Very factitious and false notions most persons have, which they have received and very likely will continue through life to cherish. There are grades or planes of elevation which we have in our own minds. Who occupies one rather than another of these holds more or less of our esteem. All labor is honorable; and he who has a talent for some particular pursuit makes a much better man if he follows it faithfully and with high-mindedness, than if governed by false notions, he refuses to do so, and goes into a calling for which he is not at all fitted. In this direction it may be said that in the training and education of girls, parents and the public make constant and ruinous mistakes.

Girls are so organized in their intellectual faculties as to have as large and as varied competency as boys. I alluded to this in a previous lecture, but I beg permission to repeat it. Take the mechanic arts; girls have as natural an aptitude for them as boys. They make just as good artisans. Take the arts of design; they have as vigorous intellectual capacity as boys. Where they have opportunities to study and pursue them, they make as much advancement as boys within a given time. While in this respect there is no difference between boys and girls, there *is* a difference

between men and women. Women seem to fail in their capacity to understand, comprehend, and make available to their self-support, many of the pursuits and callings which men follow with success. I attribute this failure to the fact that during that period of their lives wherein their organs of perception demanded attention and training, they were left undeveloped; and so when adult age comes on them, their powers of abstract thought, of intellectual speculation, of profound inquiry, of continued and searching investigation into the nature of things, lie like latent heat in a bar of iron, uneduced, simply because there is no material knowledge gained during childhood which sets the occult reflective powers in motion. I will tell you why I think so. When we started Our Home on the Hillside I determined that just as far as it was possible I would bring into service and practical use the talents and capacities of women and girls. So, by the consent of my family, this policy was inaugurated and has been pursued. In whatever department, no matter what, responsibility, industry, energy and attention were needed, I have sought to give such place to a woman or a girl. The great majority of our helpers through our entire life of hard, arduous labor here, have been women or girls, and, with one or two exceptions, they have performed their duties and fulfilled their responsibilities most acceptably. In several instances I have succeeded in placing persons where they were called upon to do what they never had had any experience in doing. With patient and kind assistance on my part and that of the other members of our family, though at the outset they had seemed to be rather dull, stupid, and incapacitated for these places, they have ultimately grown to them and proved themselves to be as thoroughly equal to them as our interests demanded. These places of trust which women and girls have filled, have been varied from that of keeping our books and handling our

money, through all grades of labor, to that of editing our Health Journal, or to that of carrying on the sales of our Publishing Establishment, insomuch that I feel satisfied that the natural qualifications for varied industry dwell within the organizations of women as truly as in those of men. If, then, large capacities for reflection depend upon healthy and vigorous nerve-structures, I think no one has a right, *a priori*, or beforehand, to decide the sphere of woman, until in every way possible, her conditions, personal, social, political, are so changed as to make her very much better related to all the physical sources which God designs all human beings should have for the procurement and maintenance of good health, than under our civilization she now has or has ever had.

LECTURE NO. X.

CONSOLIDATION OF THE HUMAN BODY AND THE DEVELOPMENT OF CHARACTER.

If distinction can be made at all between the various faculties of man as to their absolute or relative importance, superiority I think may be accorded to imagination, or what phrenologists call the ideal power. All ideas have their origin in or through impressions which the sensorium receives. It does not follow, however, that the only power belonging to man to take an impression which affects his consciousness, is that which comes to him through the active working of his five senses. I am a good deal of a believer in what may be called two states of consciousness for every human being; one, in which he becomes aware of things which transpire, by the working of one or more of his senses; the other, in which he comes to know things that are impressed directly upon his consciousness through forces that do not at first make themselves felt through his senses. For instance: a deep and thrilling impression takes hold of one. He is not aware at the time he receives it that any one or more of his senses have been in action. Neither sight, nor hearing, nor taste, nor touch, nor smell, has been put to work. Nevertheless, a truth has been imparted to his mind in which ever after he believes, and by which he undertakes to regulate his conduct. This truth, impressionally received, may bear upon his business, or affect his social obligations, or qualify his public relations. That such impressions are received occasionally or quite frequently, has been testified to by thousands of persons. The Bible is full of averments to this end. The lives of great and good

men record quite frequent transpirations of such events.

This is what I call—for want of knowledge or ability better to explain it—the perception of truth through the spiritual faculties, which are given unto man not to act in antagonism to his reason or his powers of perception, but under circumstances wherein reason would fail to decide the right course to be pursued, to become active, and therefore receptive to the knowledge of truths which the other powers are incompetent at the time to comprehend or appreciate.

It is through the activity of the spiritual powers of man, therefore, that the Creator is able to make himself manifest to men in a broader, more comprehensive and Diviner way than it is possible for him to do simply through the exercise of their organs of perception and reflection; because whoever has developed in large degree in him the power to receive and take on impressions which challenge the regard and respect of his consciousness, is better related to high and quite complete unfolding of character than he could be were his reasoning faculties the same and his powers of spiritual perception feeble. The capacity to receive inspiration and so be led, through the organized activity of the emotions, to know the truth, to love it, to live by it, is the grandest accomplishment unto which a human being can possibly attain.

One never gets into his true sphere until he is so educated as to be in conditions of life where power to receive knowledge by processes that are intuitional, and not merely calculatory, is habitual with him. For the highest possible knowledge that a human being can ever receive is that which comes through the awakening of his exalted affections. It is with the *heart* that man beleveth unto righteousness.

To what degree, then, may it legitimately and scientifically be assumed that right conditions of physical living, involving the proper training of the body, of the intellectual faculties,

of the moral powers, will fit a human creature to become receptive to God's higher manifestations of Himself? I am disposed to think that such attainment can be reached in very much greater degree than is generally admitted. If I do not mistake, persons usually reason about the matter of such intimate relations coming to exist between the soul and its God, as always originating in and resulting from a special outpouring of the Divine Spirit upon such soul; whereas, it seems to me as though it were entirely consonant with revelation and all the facts of the case, that the proper obedience of the laws of nature would so far affect the conditions of human creatures that they would be in legitimate states of feeling or of desire to receive the unfolding of Divine wisdom and love; and that hence it might, and in large measure *would*, follow, that regeneration, or what is called a "change of heart," would be so silently accomplished, the transformation being made in so unobservable a way, that the recipients would seldom know the dividing line in their lives.

I am inclined to think that if the laws of human nature affecting bodily life—and thereby the intellectual and moral life—of children were obeyed, as they ought to be and might be, were parents full of intelligence and zeal, enthusiasm and faith with respect to their children, the latter would be lovers of truth and followers of it, lovers of God and of Mankind, earnest and enduring; and neither they nor their parents nor friends would know the time when, nor the way in which the Holy Spirit came to them. It is because I think thus that I say so often that the Health Reform movement underlies every other movement in our country for the progress and permanent prevalence of pure Christianity. It is because I think thus that I say so often that in *this* country Christianity has reached her highest point of advancement in conflict with the practical depravities of

mankind, exhibited, as these are, in personal, social and public expression of morbid life, until Christians shall intelligently perceive and conscientiously comprehend how important purity of body is to purity of soul. Were we heathen people, devoid in large measure of the knowledge of right and wrong, ignorant, debased, sensual, debauched; given up to despotism in government, to persecuting bigotry in religion, to corrupt sensualism in ordinary life, and to tyranny in the family, such application of Christian force as is habitually made from pulpits and platforms, from prayer circles and missionary rooms, would exercise over us a most powerful and precious influence for good. But the American people are not a heathenish people. They are highly civilized, quite enlightened, and nearly all their defects which are open to criticism and demand modification are such as spring up in and sprout out of morbid bodily habits and conditions of living. If any one doubts at all this statement, a little observation followed, by candid reflection, will help him to settle the matter in his own mind.

Look with me for a moment. Almost all the sickness which the women of this country suffer, and a large measure of all that the men suffer, is caused by, and is directly attributable to violation of right conditions of living. Almost all the forms of private social unhappiness wherein husbands and wives, parents and children, and closely living neighbors are seen to quarrel, hate and try to injure each other, have their origin in some form of excessive bodily indulgence. The strifes that are seen amongst men of business, the disaffections which arise in politics, the bigotries which are seen in the churches, the corruptions which are seen in the government, do not have their origin nearly as often in pure ignorance nor in moral perversity as in the reflex effects which bodily sensuality begets upon the intellection and moral sense of those who show these deviations from right rules of conduct.

If we go a little further into the sphere of morbid development, and consider those exhibitions of perverse conduct which we characterize as vicious or criminal, nine-tenths of these have their origin and their manifestation in and through the perversities of the bodily appetites and passions. It has been said—and with a good degree of correctness—that nearly all the crimes which are committed in this country are done by persons who are in the habit of being so under the influence of intoxicating drinks as either to be actually intoxicated at the time at which they commit their crimes, or to be suffering from the reactionary effects induced by previous intoxication, to the extent that their sense of right and wrong is completely and thoroughly deadened. I have studied this whole subject from a practical point, and with a view to get at the truth, and I am compelled to say, that I have as yet been unable to find in either sex, a boy or girl, man or woman, who has given way to crime, who was not either a glutton or a drunkard. Always I have found this to be the case. So confident have I been that my position is warranted by existing facts, that I have repeatedly challenged audiences of men and women, or individual men and women, to find me a person who had so far swerved from what is accepted amongst us as right rules of morality whereby to govern one's conduct in life, as to be open to the charge of criminality, who drank no intoxicating liquors, used neither tea nor coffee, ate no flesh meats, and took no poisonous drugs nor medicines. Up to this time I have never been brought face to face with such a person, nor with unquestionable testimony that such a person did exist.

Suppose then, that all the children in our country were rightly trained in their unfoldings,—organic and functional,—of their *bodily* powers, in the education of their intelligence and their imaginations, what, is it fair to suppose, would be their relations to christianity in her more exalted

applications of influence upon them? I take it that it is just as natural for a human soul to accept the truths of christianity and be guided and influenced by them, as it is for it to receive as true and be guided by any other of the forms of scientific truth. Christianity is a science as well as a system of doctrines. It is a great system of living as well as of belief; and if we were to take it up in that comprehensive sense which its blessed Founder desires we should, and make its grand principles applicable in every direction and on all occasions to our conditions of earthly existence, we should find that in no direction would it lack efficiency.

Our age needs a broader application of its principles; for denominationalism it wants more liberalism, for sectarianism it wants more humanitarianism; for loud and sanctimonious profession, so frequently amounting to the Pharisaic, it wants the spirit of brotherly love. Our age demands quite as much the development of God in man, as it does the absorption of man into God. We need, as a people, quite as thoroughly the understanding how to bring heaven down to us and make all its precious principles available to us while we live here, as we do to know how after having lived very imperfectly, and unsatisfactorily here, to get into Heaven. Godliness is profitable for the life which *now is*, as well as for that which is to come, and it is not heterodox—at least so I believe—to say that whoever is to be thought worthy of a place in heaven when his life shall have closed here, must have become fitted therefor while living on the earth. Hence so to live as to have body and soul and spirit wholly sanctified; to have one's body the temple of the Holy Spirit; to have one's bodily members no longer the servants of sin but of righteousness; to have the whole man converted and not simply the spiritual part of him, is so desirable as to be worth great effort to bring it about.

As things now stand with christians generally, they seem to be pretty much related to life in this wise: Their souls they have given to God; their bodies are spent in the service of the Devil. They make very great efforts in many ways to become spiritually minded, but for the most part they are in the condition of the man mentioned by Paul, who had to exclaim that when he would do good evil was present with him; that he found a law in his members warring against the law in his mind, so that he could not do the things that he would; that while with his mind he served the law of God, with his flesh he served the law of sin, and that his body was such a clog to him that in his agony he exclaimed, "O wretched man that I am; who shall deliver me from this body of death!"

Such a state or condition of living can never result in the consummation of magnificent character, and as all that God asks of us is, that each of us shall with divine assistance so work up our force as to have it culminate and organize itself into true and noble character, to fail in this, is to make a fatal failure.

I have chosen to elaborate these thoughts in this lecture, because at this period the child passes into the man, and childish things are no more applicable to him. Here, too, training gives way to education. At this point, too, physical growth ceases; and what the man is, in his relations of body to mind and of mind to heart, at this point of his life, he is likely to remain.

Knowledge will come to him, observation and experiment will serve to enlarge his experience, and so wisdom may come. But if he has been badly trained; if his appetites are his masters; if his propensities rule him; if his intelligence has been drawn out superficially and his information is shallow; if his moral sense is never felt running through him like a Divine afflatus inspiring him and making him feel

greatly enlarged competency to do and courage to dare and endure; if he shrinks at the idea of labor and hides himself in the hour of danger; if his soul blanches when it is summoned to conflict for the right; and his heart quakes with fear when God calls him to take position for everlasting truth and human progress; he will have been so poorly developed that over him when he dies, one can only invoke everlasting forgetfulness.

On the other hand, if body and mind, soul and spirit, head, hands and heart, have all been summoned up severally and collectively to resolute and well arranged endeavor; if passion and propensity, intellect and affection, emotion and imagination, have all been so brought into active exercise that each is in itself a host and all make a magnificent force, then, when divine Providence summons him to labor, there will be such opportunities furnished him for the use of his faculties and powers as will enable him to achieve high character and win for himself immortal renown.

LECTURE No. XI.

MARRIAGE.

It does not follow that because two persons love each other they should marry. There may be very great and grave reasons why they should not. These may have their justification in physiological incompatibility: such for instance as that both parties are scrofulous or consumptive in tendency, making it quite sure that were they to become man and wife and have children, these would be in the descending scale of vital force to their parents, being constitutionally less favorably related to life and health than their parents are; or such, as that by reason of physiological incomptability they are unable to have children at all; or still further, that one of the parties is organically impotent to have children; or still further, that there is such psychological incompatibility as would make them live very unhappily together or cease to love each other.

I know that true love is a great welder of human forces, uniting them in many instances so firmly as to substantially add to their use and avail· but it is clear to me that other considerations besides that of mutual affection should be taken into account when two persons think of entering into marriage.

I call particular attention to the necessity of contemplating the improvement of offspring, both in bodily and mental capacity, from the union of two parties by marriage. Under the developments of temperament, bodily organization, constitutional proclivities, and functional susceptibilities, caused by our style, type, or order of civilization, a much less number of women are to be found in this country who are mar-

riageable, in proportion to the whole population of the Republic, than forty-five years ago.

In another series of lectures delivered by me, I have taken occasion to say, so I take the liberty to repeat here: that American born women may be divided into four classes:

1. Those who may make good wives, and good mothers.
2. Those who may make good mothers, but not good wives.
3. Those who make good wives, but not good mothers.
4. Those who make neither good wives, nor good mothers.

The latter class is from every consideration, non-marriageable; and to the best of my ability to gather up facts and so draw safe conclusions from them, I have been led, however reluctantly, to feel that this last class has come to constitute, or will soon constitute, quite a proportion of the adult feminine population of the Republic, unless radical changes in the habits of living common to American women shall be made.

Now marriage contemplates in its largest consummations and blessings not only wifehood, but maternity; and under anything like a natural order of society, wherein are counted considerations pertaining to life and health as well as to the proper evolution and education of the intellectual and moral forces belonging to human nature, marriage would be, as it is intended to be, the legitimate social state of every adult person in the community. Every man ought to be so healthy and so intellectually and morally well-balanced as to be fitted to become a husband; every woman ought to be so characterized by her chief qualities or powers as to be able to become a wife; and when two such persons come together, they ought to become parents.

It is one of the saddest things that can possibly happen to

a human being, viewed from a most comprehensive and liberal standpoint, that whether man or woman, he or she is by reason of sickness, want of constitutional capacity or fitness, or want of culture, or want of principle, compelled to live celibate. Doubtless as things are, it is a great deal better for many men not to marry; and a great deal better for large numbers of women to live unmarried; but things *as they are, are not as they should be;* and it is the particular business of benevolent and philanthropic persons, as also of christians, so to change things, that being as they ought not to be, they shall become as they ought to be.

With this view it is that I have prepared these lectures; because in a great many instances where men and women, being husbands and wives, are far below the highest level of fitness for social life, they nevertheless, having children, may, by accepting and following out the suggestions I have made, greatly improve the prospects of their children through better conditions of living, both personal and social, than they themselves enjoy.

All parents should see to it that however defective they may be in power to give life to human creatures from the best starting points, they may do very much after their children are born, by proper training and culture of their bodily and intelligent powers, to make them better than themselves, and so essentially improve them in their relations to life.

I will not say that it is impossible for a man and woman to be so badly related, singly and dually, to develop life-force through offspring, that such offspring must necessarily die; because I think facts go to show incontrovertibly that a great many children are born into this world with want of power to live in it, and therefore they have to die. There is no use in trying to save them. They were not born to live, because they were not made to live, their parents impregnating them with life-force enough only to come into this world and pass out of it again.

But while I admit this, I do nevertheless firmly believe that it is not true that the great majority of children who die soon after or within a few years after their birth, perish because they have not life-force enough, under the best circumstances, to stay on the earth and grow up. Such die, not because they have no power to live, but because they have no fair opportunities therefor; their parents not knowing or not caring to know how to arrange the conditions of life for their children so that they may be free from the development of actual disease and death.

A vast field of inquiry, investigation and attainment of proper knowledge lies open to parents in this direction; and it seems to me as though they could give to no subject whatever, a portion of time to better advantage than to this of seriously studying how to train up and educate their children so that they shall be healthy and virtuous, useful and happy.

In contemplating marriage, therefore, every man and woman should take into account the great responsibility which parentage imposes and should see to it,—as I said in my first and second lectures in this series—that all appropriate conditions are observed with reference to begetting, conceiving, constructing and giving birth to children, as well as to their proper training and education afterward. I close, then, this series of talks, by reiterating the words of the wise man with which I began them, as being full of significance and wisdom, "*Train up a child in the way he should go and when he is old, he will not depart from it.*"

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